

# F R E E - G R A C E :

O R,  
T H E F L O W I N G S  
O F  
C H R I S T S Blood freely  
T o S i n n e r s .

Being an Experiment of *Iesus Christ* upon one who hath been in the bondage of a troubled Conscience at times, for the space of about twelve years, till now upon a clearer discovery of *Iesus Christ*, and the *Gospel* :

Wherein divers secrets of the soul, of sinne and temptations, are experimentally opened, and by way of Observation, concerning a *natural condition*, and a *mixed condition* of *Law* and *Gospel* :

With a further revealing of the *Gospel* in its glory, liberty, freeness, and simplicity for Salvation.

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By *Iohn Saltmarsh* Preacher of the Gospel at *Braintree* in *Kent*.

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The third Edition corrected.

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T O

My Honourable Friends

Sir *John Wray* Knight and  
Baronet, Sir *William Strickland*  
Knight and Baronet.

Both Members of the Honourable House of Commons.

Honourable,



Know ye both well to  
have loved the ac-  
quaintance of Truth  
long, and in those times  
when truth was an errour, and  
Light darknesse in the account of

A 2

most 5.

## The Epistle Dedicatory.

most ; therefore I hope the same Lord will not cease to re-veale to ye more of himself , till ye come to know as ye shall be known. The truths (if I mistake them not) I here present you, are of Free-grace such things as if cleared to the World, would enlighten us more in the mysterie of iniquity then any other. There is one thing appears to us in the discovery of this, which is love , God loving us freely, and sending out his Spirit of love into our hearts ; this should be that onely principle of power in believers now under the Gospel : love began all the work of sal-vation in God , and love should carry on this work of sal-vation



## The Epistle Dedicatory.

vation in men. *This is a way of service which none know, but those whom the Son hath made free indeed.*

*The Lord fill ye with this love, that ye may obey as gloriously as ye are commanded in the Gospel, and that the experiences of Free-grace may dwell richly in ye; that ye may spiritually judge of the finer and more subtile parts of Antichrist. All is not in that grosse Idolatry, which is seen and felt; there is more of mystery then so in it.*

*I could not but thus publickly acknowledge ye, who are such publick Assertors of that Liberty we of this Kingdom enjoy at  
this*

## The Epistle Dedicatory.

*this day, and because ye have acknowledged me in many favours to my selfe formerly; for which I am*

*Your Servant in  
the Lord,*

J O H. S A L T M A R S H.

A N

A N  
Occasional word.

**I**T would be matter of much peace amongst *believers*, if the names of *Antinomian*, and *legal Teacher*, and the rest, might be laid downe, and no marke or name to know one another by, but that of *believers* that hold *thus* and *thus* for distinction: Surely, *carnall suspitions* and *jealousie* doe much increase our differences. Some, hearing the *doctrine* of *Free-grace*, think presently there will follow nothing but *loosenesse* and *libertinisme*; and the other, hearing of *holinesse*, of *duties* and *obedience*, think there will follow nothing but *legalnesse*,



*An Occasional VVord.*

and *bondage*, and *selfe-righteousnesse*; and upon these *jealousies*, each party *over-suspecting* the others *doctrine*, bends against one another in expressions something too uncomely for both; and there are some *unwarrantable notions* to be found on all sides. But let us consider:

Can the *Free-grace* of *Iesus Christ* tempt any one to sin of it self? Can a good tree bring forth evill fruit? And shall we call every one *Antinomian* that speaks *Free-grace*, or a little more freely then we doe? If any man sin more freely because of *forgivennesse* of sinnes, that man may suspect himself to be forgiven; for in all *Scriptures* and *Scripture-examples*, the more *forgivennesse*, the more *holinesse*; Mary loved much, because much was forgiven to her; and *righteous & holinesse*, blood and water, *Iesus* and *Lord* and *Christ*, called and  
justi-

*An Occasional Word.*

*justified*, are still to be found together in the *Word*.

There are some too of another sort, who make some noise of *Free-grace*; but if all were well observed, it is not so *free* as it seems. I have heard of a *Gentleman*, that because he would seem very *free* to his Neighbours, bid fill out Wine *freely*; but he had commanded the *servants* beforehand to *burn* it, that it should be too *hot* for any of them to drink. I wish the *Wine* in the *Gospel* (by some) be not over-much heated by the *Law*, and *conditions* and *qualifications*, that poor souls cannot taste of it freely, and yet seem to fill it out freely too. *Free-grace* may be there in the *notion* of it, yet not in the *truth* of it. The *Arminians* boast themselves to be as great Patrons of *Free-grace* as others: And why? Because they teach, that all that is still given

*An Occasionall VVerd.*

to man, is for *Christ*, and in *Christ*; and though by Faith and works, yet all that is *free-gift*. So the *Papists* boast of *Free-grace*, That *Christ* is given freely from the Father for sinners; and it is of *Free-grace* that we are excepted, though of works too: So as surely there is some other way of carrying *Free-grace*, then by joyning men so into the work; for else it is but a *Popish*, and *Arminian* *Free-grace*.

*Iesus Christ* hath appeared more of late, and his glory hath bin more abroad, then this *Kingdom* ever saw before; and indeed *Antichrist* goes never rightly down, but when *Christ* is lifted up; and if *Iesus Christ* had been more in the divinity of these latter times, and in their *Preachings* for *Reformation*, and *Moses* lesse, we had not onely had more of his *grace*, but more of his *glory* then we yet see.

Yet



*An Occasionall VVord.*

Yet I do not see that the *power* of *Christ Crucified*, is so abroad among *believers* as it should be; but some *severall Ordinances* are rather the businesse of this age: Yet thus it hath been alwayes, whenever there were any *shadowes* or *carnall Ordinances*, *believers* went more after them, then *Christ himself*. Under the *Law* it was so, and under the *Gospel* it is so; some *outward truths* of *Christ* are sought after more then *Christ himself*, and we make more of the *beams* then the *Sun of righteousness*, and rather warm our selves by the *sparks* then the *fire*; like those *Souldiers* who cast lots for his *Garments*, but let his *Body* alone upon the *Crosse*; not but that every thing of *Christ* is precious, yet nothing so precious as *himself*. So as *These things* ought me to have done, and not to leave the other undone.

*An Occasional Word.*

I hope by this time *Free-grace* is no *Antinomianisme* amongst believers; yet it hath been ever *Satans* policy and the *Lords* providence to manage a *truth* sometimes through a whole age, yea, and ages too, in *another name* then *its own*; and some other age have seen it for a *truth*, which *God* would not reveale to those unthankfull times. *Light* hath walked abroad in a *vaile* of *darknesse*, and *Truth* in the *like-nesse* of *errorr*; and *Christ* hath been *crucified* by those who after knew him for their *Lord of glory*, and were *wounded* for him whom they had *wounded* themselves. O that the times we live in had not too many of these, who would *persecute* that *Christ* now, whom hereafter they may *preach*.

But I have done; and if I have erred in any thing (for I see *but in part*, and *know but in part*) it is in  
filling

*An Occasional VVord.*

filling out that *Wine* too freely ;  
which the *Master of the Feast*, if I  
mistake not, had bidden me, say-  
ing, *Drink, yea, drink abundantly,*  
*O Beloved, Cant. 5.*

TO



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## TO THE READER.

**I**N the *Experiment of this* soul, you may see a *Spirit of adoption* in Bondage, and one made poor in *Spirit* through the ignorance of the riches of *grace*, and by a legall faith (as I may say) both under *Grace* and the *Law* at the same time. Surely such legall Beleevers are as much subject to death and bondage in their own apprehensions under the Gospel, as they were before under the *Law*.

*You have here the frame of this soul, or the constitution and condition of a Spirit before conversion, under conversion, and under the relapse or falling back into the same sins, & under*  
the

## To the Reader.

*the temptations* for those sins, and under a *legall recovery* out of those temptations, and under a fuller revelation of *grace* and *truth*, onely drawn out of their own experiences; by which wee may see what the want of the knowledge of *Iesus Christ* is. And the more *Christ* is known, and that love of God to the Sons of men, which was manifest in the flesh, the more that glorious liberty from the *Law*, *Sin*, and *Satan*, is manifested in that soule. This made *Paul* desire so to *know nothing but Iesus Christ and him crucified*: And the more this *light* of the Gospel shines in the face of *Iesus Christ*, the more doth the ignorance of *flesh* and *blood* dissolve; and the *shadows* of the *Law*, as doubts, feares, terrors which are cast in, vanish before it: *For the day breaks, and the shadows flie away.*

The only scope of this *Discourse*  
and

## To the Reader.

and *Observations* is, to hold forth the glory of *Free-grace*; and that by this one *Experiment*, *Wisdom* might be justified of her children. O the riches of his grace! O the fountain of his love! O the exceeding and comprehensive freeness and the flowing of his blood washing us, when we are polluted in our own! thus he calls us beloved, when we are not beloved; and we who had not obtained mercy, do obtain mercy.

And I thought my self not a little happy to have such an effectually door as this opened, to deal with the experiences of a soul in this kinde.

And for the following conference, and for my observations, and other particulars, I took this occasion to draw out my discourse of *Grace* and *Gospel-glory*, from the faithful experiences of such a soul, wherein the work of nature and grace, and spirit and Satan, was clearly visible and discer-

## To the Reader.

discernible, rather then to *found* them upon meer *notions* and *conjecturall Principles*. For in the experiences of a *soul*, we may more clearly discern the *deep things* of the *Spirit*, reading them in the *spirits* of such as possesse *Christ*, (as in the Counterpane of the *Scriptures*;) for there *truth* answers to *truth*, as in water *face* answers to *face*.

THE



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The flowings of Christs Blood  
freely to Sinners;  
Occasioned by an experimentall  
Discourse.

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C H A P. I.

*Of the Parties naturall condition,  
and how they felt themselves in  
their state of nature, before they  
could perswade themselves they  
had taken Christ.*

*Quest.*

**W***Hat manner of life did you lead as  
you can well remember?*

*Answ.*

*I continued in a course of some particu-  
lar sins long.*

*Quest.*

*Had you no fits of terrour of conscience in  
your continuance in those sins?*

*B*

*Answ.*



2      *The flowings of Christs Blood*

*Answ.*

I had some gripings and accusations in my continuance in those sins; but they tarried not with me.

*Quest.*

*Had you any reluctancie in sinning, or did you it with full consent?*

*Answ.*

Yea, with full consent, to my remembrance.

*Quest.*

*Were you much delighted in those sins, so as you committed them with greedinesse, or were you over-powred partly through the strength of corruption?*

*Answ.*

I delighted in them, and felt no overpowering of that kinde.

*Quest.*

*In this your natural state, how far did the light of conscience check you or put you upon any Reformation?*

*Answ.*

Upon some duties of prayer, and hearing the Word; and checks divers times I had.

*Quest.*

*Were not your checks such as put you up on some other religious duties?*

*Answ.*

*Answ.*

Yea, both upon prayer, and I made many Vows and Covenants against that corruption.

*Quest.*

*But did you not seem to be satisfied in the doing of those, as if all were well betwixt God and you, having done something that was commanded you in Gods word?*

*Answ.*

Yea, I thought all was well, till I brake the bonds and vows I had made, and then I was full of terrours and checks again.

*Quest.*

*Well: The time being so long since, we shall let alone further Questions in this, here being enough to let us see something of your naturall condition.*

## OBSERVATIONS ON the former Discourse.

I.

*Of the bondage that a meerly carnall man sins in, and where true spirituall freedom is.*

**T**hey that are in a meer naturall or carnal state; though they sin freely; with consent and delight; yet they sin under

*bondage, being not able to obey a better law. We know a Bow that hath a strong byas runs freely, yet all the motion is on that side that the byas lies; so men in nature run all that way the power of their corruption weighes them, whether to lust, or drunkennesse, or covetousnesse, &c. And this is the misery of men in their sin, and not set free by the son Iesus Christ, that they are but the servants of sin & Satan, though they conceive they sin at pleasure, and at their own wils; While they promise themselves liberty, they themselves (saith the Apostle) are the servants of corruption; for of whom a man is overcome, of the same he is brought into bondage, 2 Pet. 2. 19. And such is their condition, as they have no strength for obedience to a better law then the law of sin. For the carnall mind is not subject to the law of God, neither indeed can be, Rom. 8. Take any whose ingeny or wit lies fully to one way of trading or art, he cannot naturally apply himself to any other, but you may discern much bungling and unsuitableness. So in those that are naturally sinful, without any power of Christ within them, they cannot frame themselves to the way of God but in a way of bungling, and hypocrisy*



*pocrisie*, or *meer form* of Religion, like them that could not sound *Shibboleth* but *Sibboleth*. It is onely *Iesus Christ* the Son, that can make us free: *If the Son make you free, then you are free indeed.* And this freedom is a true *spirituall freedom*, both from the *dominion* or *law* of sin, which is the curse; and nature of sin, which is the corruption. *The law of the spirit of life in Iesus Christ hath made me free from the law of sin and death:* And such a freedom is like *Pauls*, who would not acknowledge himself free as a *Roman* should be, till the *Magistrates themselves* came to the prison, and pronounced his liberty: So the believer will not count himself free indeed, but from *Iesus Christs* own *presence* and *command* upon his soul; for it is he onely that brings the prisoners out of prison.

## II.

*Of the resistings of sin, and sorrowings for sin, which are in a naturall man.*

They that are yet in their carnall or unregenerate state, have certain *convictions* against sin, from the law of their naturall conscience, which is strong enough to re-



prove, but not to reform or change into a new creature: So as the condition of such is a very deceivable condition; for those kinde of inward woundings or remorse for sin, do make them conceive that some better *light* or *principle* bears rule in them then there doth, because they find a conflict sometimes bearing the *Image* of that *spirituall Warfare* which is betwixt the *flesh* and *spirit* in the regenerate ones; when as all their *resistings* of sin, or *sorrowings* after the commission, is onely because they commit it against some inward *law* or *beame* of natural *glory* and *excellencie* which is in the soul, whereby it in part *condemns* and *excuses* it self in its conversation. This is that the Apostle speaks on in the *Gentiles*, which having not the *law*, do by nature the things contained in the *law*, which shew the work of the *law* written in their hearts, Rom 2. 14, 15. Yet this natural *law* is but very weak in respect of any *transforming power* it hath, as the *Law* of the *Spirit* of *Iesus Christ* hath in it self. We see in a clear frosty night, though the *Moon* shines very bright, and the *Stars* too: yet not so, but it is cold and hard, as if there were no *light* at all; but the *Sun* hath an other kinde of *power* and *enforcing warmth* in

in the *beams* of it : So it is in those that are enlightned onely by the *law* of *nature* or *conscience*, they are *cold* and *hard* or *impenitent*, and have no *warmths* or *meltings* as are in the true believers or regenerate.

### III.

*How far many go in a formal profession, and meer natural religion, raised up a little by the power of the Word.*

**I** Observe, they that are in their carnall state, are by the power of the word & the common light of conscience bearing witness to the law of the word, carried into a form of religion; but it is such a form as is made up most of outward obedience & observations, while the Power and Spirit of Jesus Christ is not in al their thoughts, they looking at God no otherwise then in a kinde of naturall way or notion, and so forming up a Religion accordingly to themselves, of pleasing and displeasing. and by what they do or do not, and putting all satisfaction and pardon of sin and salvation, in things of form and outward obedience, as Vows, Covenants, &c. outward Reformation, &c. And thus, though they know God, yet they glorifie

him not as God, but becomes vain in their imaginations, and change the glory of the incorruptible God into an image made like unto corruptible man; For going about through a natural knowledge or light to establish their own righteousness, they submit not to the righteousness of God or Jesus Christ. So as here we may see the danger of resting in such carnal forms & convictions, & way of obedience without the power of Jesus Christ; there is but a more glorious damnation to be got at best in them: Therefore let us breathe towards the more excellent and powerfull workings of the Spirit of Jesus Christ, because al other faith is but a dead faith; which though it may go far in the resemblance, carrying the image of something like the new man, as the faint reflections of the Sun in a cloud look like the Sun, but are not; and may both deceive the soul of the person where it is, & of others that judge but according to the appearance; yet there being no true spirituall life in such a soul, no Christ formed in such a soul, there can be neither any right spiritual enjoyments, nor any solid communion with God in Christ; and yet all the changes of the spirit may seem to be there to such a carnall formally-deceiving heart: There may be  
*repentance*



*repentance* or a kinde of sorrow for sin, as *Ahad* had; there may be a kinde of joy in the *Gospel-ordinances*, as *Herod* had; there may be a kinde of *reforming*, as in the same *Herod who did many things that Iohn taught*; there may be a kinde of *faith*, as in them who *believed* in the *Parable*, and in time of *temptation fell away*: there may be a kinde of frequenting the *word preached*, as in those that say, *Have we not eaten, & drunk in thy presence, & thou hast taught in our streets?* there may be *convictions of sin*, as in *Fælix* who trembled at *Pauls preaching*: But all these are not yet in the *power of Christ*, nor in the life of the *spirit*; and therefore all such religion is but that of a *carnal professor*, or a *self-deceiver*, or *self-hypocrite* who deceives not another more then he doth himselfe: And in a *religion or form of godliness* of this nature, there goeth alwaies a *spirit of bondage or fear* with it, which shewes such to be *children of the bond-woman*, not of the *free*; for the *Son* having never made them *free*, they cannot be *free indeed*, nor can there be any of that pure joy and *peace* in *believing*; so as the *fruits* and *seeming graces* of such, are but like the *berries* upon the *thorn* in the way side, not like the *grapes* upon the *vine*;



and that *comforts* are *damped* ever and anon with the workings of the *spirit of bondage & fear*, which make them like *Belshazzar*, to be afraid in their time of feasting & most formall profession; because of the *hand-writing of ordinances* upon the wall, or the *law*, unto which they are yet in *bondage* upon every sin, and falling, being ever awakened by the curse and condemnation due to sin: And thus like *wandering stars*, and *clouds* without water, they are ever rolling up and down, and never established; they are not built on that *Rock, Jesus Christ*, and other *foundation* can no man lay: And such live like children, who onely *wink* and will not *see* that danger they are afraid on: So many of these, they dare not look on their former lives, nor cast up their account of sins, nor reckon with their consciences; for the *blood of sprinkling* is not there, and without blood there is no *remission*; and without *remission* there is no *boldnes* against sin, no *looking conscience* in the face.

CHAP.

CHAP. II.

*Of the Parties first trouble for the sins they lived in, which is supposed to be the time of conversion, or calling, or light from Christ.*

*Quest.*

**H**OW came you to be troubled for these finnes? Was it from some Sermon, or some Discourse, or reading the Word, or how?

*Answ.*

It was not by Sermon, nor from any Discourse, nor by reading the Word.

*Quest.*

Was it by some sudden accident, or rather providence?

*Answ.*

Yea, by some sudden accident, or providence.

*Quest.*

Had you left this course of sin before this accident or providence?

*Answ.*

*Ans<sup>w</sup>.*

Yea.

*Quest.*

*How did you leave it? Vpon any strong conviction; or sleight conviction only because you would leave sin in the generall? Or, Was your sinne left by you vpon some particular evil you saw in it?*

*Ans<sup>w</sup>.*

I left it, because I saw it was a sin, and I had a desire to leave what Preachers bid me leave.

*Quest.*

*But how came you first as you thought to be convinced against this sin?*

*Ans<sup>w</sup>.*

By the accident, which was this; Going to reprove one of a particular sin, whom I had said in a rash word I would never reprove again, and at the instant, an horreur and trembling fell upon me, and then my course of sinning came into my thoughts.

*Quest.*

*How came your trembling first upon you? Vpon the breach of your word, or vpon the thoughts of your living in sin?*

*Ans<sup>w</sup>.*

First, vpon the breach of my word; then, that

that was taken away, and the other onely of my living in sin remained.

*Quest.*

*Did you open your minde to the party that you went to reprove?*

*Answ.*

Nay, but told the party they were undone, and they had undone me.

*Quest.*

*What did you in your trouble of minde?*

*Answ.*

I ran up and down, and could not rest, but thought my self undone, and was as it were distracted in my self.

*Quest.*

*How long did you conceale it?*

*Answ.*

It was a year before I revealed it.

*Quest.*

*Were you not quiet sometimes in conscience?*

*Answ.*

Yea, I thought my conscience quiet divers times in that year, and sometimes I wondered in my self at my trouble; then on a sudden it came upon me again.

*Quest.*

*Did you not in this year apply your self much to Sermons?*

*Answ.*



*Ans<sup>w</sup>.*

Yea, but not with delight ; I was even loath to hear.

*Quest.*

*Why were you leath to hear? Was it through fear to be more wounded by Sermons, or from some carnall slothfulnesse in you?*

*Ans<sup>w</sup>.*

Nay, for I thought every Sermon would rise in judgement against me; yet I was in a sad condition in that, even in a strait betwixt hearing. and not hearing: for if I did not hear, I was afraid that I contemned the Ordinance; and if I did hear, I was afraid of judgement.

*Quest.*

*How came in the trouble or terrour upon you when it came in? Through much thinking of living in sin, or how?*

*Ans<sup>w</sup>.*

It came in suddenly, and very violently, when I would not have thought of my former life.

*Quest.*

*Would you not apply your self much to companie or business, to put away such thoughts?*

*Ans<sup>w</sup>.*

Yea, I would do in that kinde, what I could

could to put them from me.

Quest.

*What spirituall course did you take then?*

Ans<sup>w</sup>.

I sought much by prayer that God would comfort me, that I might not reveale my condition.

Quest.

*Whether had you any strong perswasion to reveale your condition?*

Ans<sup>w</sup>.

Yea, very strong.

Quest.

*Were those perswasions sudden, or some continued settled perswasions?*

Ans<sup>w</sup>.

They were not sudden, but continued upon considerations with my self, that I could not in my self be satisfied.

Quest.

*Did you then resolve to reveale your condition?*

Ans<sup>w</sup>.

Yea, but when I came to Preachers, I went away oftentimes, and did not reveale my self; nay, I could not, it went so against my heart, and temptations of fear and shame were upon me.

Quest.

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Quest.

*But when you desired to reveale your self, was it upon thoughts to get something of advice from them in the generall to allay your trouble, or that you might receive some soul-satisfaction, and true spirituall comfort?*

Answ.

One main thing, I am sure, was to get some soul-saving-comfort, and partly in respect of some other concerned with me.

Quest.

*When you came to deal with the Preachers you came to, what desires had you towards Christ as you remember?*

Answ.

When I came to them, I would have done any thing, and desired that they would prescribe me any means that I might finde Christ.

Quest.

*How did you finde your self for the time after you had revealed your self? In what disposition to the means of grace?*

Answ.

I had an earnest desire after salvation, & I was very much afraid of sin; I could neither think, nor speak, nor do, but in fear of sin; nor me thought could I be content  
with

with desires after *salvation* ; but I earnestly desired after *holinesse of life* , and doing the will of God.

Quest.

*When you did reveale your self to some Preacher, what did he say to your condition ?*

Ans<sup>w</sup>.

He said, he made no question but it was an happy condition , because God had revealed my condition to let me see my sin.

Quest.

*What counse did he bid you take ?*

Ans<sup>w</sup>.

He bid me be humbled for sin, and pray, and set me upon duties; but I heard not any thing of Christ spoken yet.

Quest.

*What did you say to this ?*

Ans<sup>w</sup>.

I objected I could not pray.

Quest.

*What said he to you then ?*

Ans<sup>w</sup>.

He asked me if I could not *desire to pray*, & told me *my desires to pray* were *prayers*; he told me *Ezekiah* could not pray but *chatter*, and yet it was accepted ; he told me of the *Publican*, who said, *Lord be mercifull to me*



*me a sinner ; and asked me if I could not say so much.*

Quest.

*Did not these satisfie you ?*

Ans<sup>w</sup>.

Nay these did not satisfie me ; for that Scripture was in me, *These people draw near to me with their lips, but their hearts are far from me ;* and me thought my heart was not as it should be, nor spiritual enough.

Quest.

*It seems then you were not satisfied with that he said ?*

Ans<sup>w</sup>.

Yea, for I asked him how I might know my desires to pray were for Gods glory, and not my own ends.

Quest.

*What answer did he make to you ?*

Ans<sup>w</sup>.

He said, by the constancy of them.

Quest.

*What did you say to that ?*

Ans<sup>w</sup>.

I answered, sometimes I had some desires, sometimes cold desires, sometimes no desires.

Quest.

*What did he say then ?*

Ans<sup>w</sup>.

*Ans.*

He said, desires were not alwayes alike, sometimes flagging; but because I did not rest in not desiring, therefore he said my desires were constant.

*Quest.*

*Were you not satisfied with that answer?*

*Ans.*

Nay, for I thought I must have more then desires, I must have endeavours; I thought desires were nothing, but sometimes I had no desires.

*Quest.*

*What said he then?*

*Ans.*

He asked me if I had a desire that I might desire; that was a stay to me a little, but it would not hold.

*Quest.*

*What else did he bid you do?*

*Ans.*

He bid me repent & be sorry for my sin.

*Quest.*

*Could you not be sorry?*

*Ans.*

Nay, I could not be sorry for a sin as a sin against God, I thought; but for fear of hell and damnation, which I thought was a legal sorrow

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*sorrow, and slavish terror, which Judas and Cain had.*

*Quest.*

*What said he to that ?*

*Answ.*

*He said, sorrow for sin might go with sorrow for punishment, as David saith, I am afraid of thy judgements.*

*Quest.*

*What did you say to this ?*

*Answ.*

*I said, great sins should have great sorrows: my sins which had been a great part of my life, I did not sorrow enough for them.*

*Quest.*

*What said he then ?*

*Answ.*

*He told me of that place of the Corinthians : Yea, what fear, yea, what indignation, &c. And asked me if these were not in me ; I answered him as I did before, Yea, these were in me ; but, I questioned the truth of them.*

*Quest.*

*What did he then ?*

*Answ.*

*He bid me try further.*

*Quest.*

*Quest.*

*And what did you upon further triall?*

*Answ.*

I found I could sorrow more for outward things, as for the horrors of *hell*; but I had not such a sorrow as should be in Gods children, as brokenness of heart, and meltingness of heart.

*Quest.*

*How did other of the Preachers you went to, deal with you?*

*Answ.*

Others bid me be sorry for my sins, and lead a better life, and made no question but my condition was happy.

*Quest.*

*Could you not fall then upon such a course as they bid you, and be contented?*

*Answ.*

I did desire to enter upon such a course, but I could not pray, nor I could not repent, nor I could not walk in such a course.

*Quest.*

*But did they not talk to you of believing?*

*Answ.*

Yea, they said I must labour to believe, and that Christ came into the world to save sinners, and such were some of you, but ye are washed,



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*washed, and ye are cleansed:* But this their urging me was not at first, but a good time after they had bidden me to repent and be sorry.

Quest.

*Did all say to you you dealt with to this purpose?*

Ans<sup>w</sup>.

Nay, one bid me beleeve meerly in Christ. I asked him how I could believe; he told me, *Christ came into the world to save sinners*, & I was bound to believe, because I was lost in my self, and saw a need of Christ.

Quest.

*Did he not bid you seek for qualifications or conditions first in your self?*

Ans<sup>w</sup>.

Nay, I might kindle sparks, he said, and lie down in the sparks of my own kindling.

Quest.

*When they did applie promises to you, why could you not lay hold of them?*

Ans<sup>w</sup>.

I thought I could not, I was not conditioned for the promise; for there was such conditions in them, as I could not finde.

Quest.

Quest.

*Did you not see any need of Christ?*

Ans<sup>w</sup>.

Yea, but it was I thought rather for my self-ends then for love to Christ. One asked me, if I could be contented without Christ, if it were possible that I had my sins pardoned, and peace of conscience, and not have Christ: I answered, I did not know.

Quest.

*But after all these proceedings, and soul-conflicts, which I perceive you had, and your dealings with many concerning your condition: How came you to that assurance of your calling and the spirit, as you were once persuaded you had?*

Ans<sup>w</sup>.

I shall relate unto you my experiences which I had (as I was then assured on) of my calling.

First, when I was minded to make away my self for my sin, the Lord sent into my minde this word, *I have loved thee with an everlasting love*: Ah thought I then, hath God loved me with such an everlasting love, and shall I sin against such a God!

Secondly, I had many doubts and fears,  
but

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but through the strength of Christ I overcame all: These doubts and fears arose from the examination of my self how I could finde the work in my soul agreeable to that testimony ; for I was much afraid of being deluded.

Thirdly, the promise in *Isay 55. 1.* did stay my heart, and Christ in my partaking of him in his Ordinances did sweetly witnesse, and exceedingly, that he was my *Christ.*

Fourthly, I went on for some time full of joy and of comfort, upon these promises, and another I had, *Fear not, I will be with thee, I will never leave thee, I will never forsake thee.*

Fifthly, I was in fears again, that I could not pray, but I had a promise, *I will fulfill the desires of them that fear me :* These, and many more, were my grounds and evidences, which I thought were right then when I had them.

Sixthly, sometimes in hearing the Word, Christ did witnesse to my soul, yet but seldom.

But, O how I did strive against this work, as I thought, of my *being called,* to put away all promises of mercy from me:



I may justly say, *The Lord saved me whether I would or no.*

Sometimes I was dead and could not pray; sometimes very much quickned and stirred up, and I could powre out my soul in much sorrow and remorse for sin. O me thought I could spend a whole night in praying for what my soule wanted!

That which I much desired in prayer, was still, that my sinful soul might be healed of sin; and that running issue of sin that ran and ceased not, might be stopped.

Yet in this my time, and those dayes, I seldom desired pardon of sin till I were fitted for mercies: But now I see we are pardoned freely, I cannot even now but say this, O rest not therefore in your own duties, lest you perish in the sparks you kindle, as I had almost done.

I observed a good providence of the Lord to me, in providing me still many Christians to complain to in this my Condition.

O B S E R V A T I O N S  
on the former Discourse.

## I.

*Of the Preachers several dealings with  
this Party to settle them, and not in  
a way of beleeving first.*

**I**Observe, That now this soul questioning the truth of all their assurances, they labour to perswade it to faith or beleeving upon a ground of Sanctification in themselves, which hath no *evidence*, nor for the present can bring any *demonstration* to the spirit: for Satan, and the Parties own *suspecting heart*, will not let them beleieve any *truth* in that which they have found so *faulty*: As for instance, a man that hath had cause to be jealous of his wife, & hath seen some miscarriages, all the friends she can make are not able to satisfie and take away all grounds of fear & jealousy from him by their perswasion, but he will still suspect, because he once had some real ground, and unlesse they can take away this, they cannot perswade

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perswade him to that : So in that soul  
where there hath been real failings, and a  
spiritual discerning of its own *unrighteous-*  
*ness*, all the perswasions of others cannot  
make it have any good opinion of it self,  
nor perswade it of its righteousness, unless  
they can take away that *unrighteousness* &  
*sin*, and make it to be no *sin*, and no *unright-*  
*eousness* ; For the soule which is onely  
troubled for sin, must be settled upon some  
thing which is not sin ; and upon a *righte-*  
*ousness*, either in it self, or some other, or  
there can be no settlement, peace, or com-  
fort in that soul : And yet this is the com-  
mon way of dealing with *souls*, and bring-  
ing them up into assurance, as thus, Repent  
and pray, and live an holy life, and walk  
according to the law of God : and if they  
answer, they cannot do thus, *O then*, say  
they, *can you not desire to pray, and repent ?*  
and if they say they cannot desire, *O but*  
*then* say they, *can you not desire that you may*  
*desire ?* And thus they winde them up by  
act; of their own spirit, & run them out to  
the end of their own workings ; when  
alas, these desires of desires, and the spinning  
of such fine threds in divinity, are not  
strong enough to binde up a broken spirit.



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This is but the broken work of a soul; for how many have desired to enter in & have not been able? Nay, Who is there not that have a desire? All the World of common beleevvers are carried on by this principle of a desire. We see now the vanity of such reasonings with a soul troubled for sin, and questioning the truth of the *spiritual work* in themselves: Such kind of arguing may give some *hints* to the soul that hath the *Spirit of God* in it, & some *spiritual actings* to pacifie and perswade it a while, because it findes something in it selfe agreeable to such a discourse; but these are too narrow and weak to bear up the burden of sin, and legal terrours; like the bottom and point of a top, which being so small, may for some time that it is in motion bear up the body of the top as wee see; but when the motion is done, the top fals having nothing proportionable to support it: So the soul turnes upon some *hints* of *comfort* a while, but flattens again. And this is the furthest and strongest satisfaction the discourse of such Divines can give; yet I despise them not in this Light they have, so they contend not against the more glorious *light of truth*, but the Lord (if he please) reveal more unto them:

them: But you will say, how will you deal  
 then with a soul thus puzzled; and questi-  
 oning? I answer, I shall not dare to place  
 them on any bottom of their own righte-  
 ousnesse, or to satisfie themselves by some-  
 thing only in themselves; that were to take  
 the *disease* for the *Physit ar*, & to give them  
 no *oyntment* but *blood* of their own *wound*  
 to *heal* them; nor should I take that other  
 way which many doe that are of this legal  
*strain* too, as to apply *promises* to them first  
 which many times in stead of drawing the  
*soul* to Christ, puts it further off, bringing  
 some *conditions*, which the soul questioning  
 in themselves dares not meddle with before  
 it be prepared by Christ and his freenesse.  
 But you will say, what way will you take  
 then? I answer, That way which the  
 Scriptures reveal to me; First, the laying  
 down, and establishing, and bringing forth  
 a perfect righteousness, even the righteous-  
 nesse of Christ, and then shewing forth the  
 way of common right and interest to this  
 righteousness, which is contained in the  
 freest promises for bringing souls to close  
 with and partake of this perfection, and  
 righteousness; more plainly thus; *Christ*  
*crucified* is the *foundator*, and *corner-stone*,

and rock for sinners. The *righteousnesse* of this *Christ* is every way perfect and compleat: this *righteousnesse* is that which hath taken away the *sins of the world*, so as no sin is now to be satisfied for, nor no new *righteousnesse* to be wrought by any for *salvation*; onely, all that will be saved are to beleeve their *interest* and *right* in this *righteousnesse*, and already *purchased salvation*: And for the way of comming by a *right*, or *purchasing* an *interest* in this *righteousnesse* or *salvation*; it is held out without price or *works*, in the freest, clearest promises of *salvation* to sinners only, for taking and receiving, & beleeving in, all being wrought to our hands. So as this is as good a ground for one to beleeve on, as another, without exception: and in this way of *salvation*, to beleeve is life eternal, and not to beleeve is condemnation, *He that beleeveth hath eternall life*, and *he that beleeveth not is condemned*: and this being a Scripture way, I would leave the soul upon these principles, and under this Commandment, *Beleeve on the Lord Iesus Christ*: for *this is the Commandment, that ye beleeve on his Son, &c.*

But you will say, what if a soul answer, *I cannot beleeve, I am not elected*? I shall answer



answer then to such a soul thus, You are bound to *beleeve*, because it is a commandment, and you are not to make an *objection* from *election* or *reprobation*, against your *beleeving*, for that were to set one part of the *truth* against the other : And thus you misinterpret both God and his VVord.

But you will say, How if a soul answer, *I cannot beleeve for all this*? I answer, This being a *Scripture way*, and the *clearest way* revealed to *salvation*, I shall commend such to the Lord, who is the *only author*, and *finisher of faith*, Heb. 12. 2. And for establishing soules upon any works of their own, as a way, meanes, or ground of assurance, as that upon such a measure of repentance or obedience, they may beleeve by, I dare not deal in any such way of our own *righteousnesse*, because I find no *infallible mark* in any thing of our own *sanctification* save in a lower way of perswasion, or motive. I find in the Old or New Testament scarce any *beleever* that stood the surest, but they had some cause through sin and corruption, and that unregenerate *law* in their *members* to suspect their *righteousnesse*, as *David*, and *Peter*, and *Paul* &c. And like wise the stream of the Word runs all

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against

against our owne righteousness. But you wil say, What are all the divers Scriptures which set us upon *trial* and *examination* of our *faith* and *works*? I answer, There is another kind of *analogy* and *rule* to interpret these by more principal, and not of assurance for salvation. These are rather *marks* for others, then *our selves*, to know us by; as in the *Epistles* of *John* and *James*, &c. And for those other *few* Scriptures they are rather to be interpreted to the testimony of the Spirit of God witnessing and perswading, then to the mixt, spiritually carnal works of our obedience and holiness; which can give but a mixed act of assurance at the best, being of a mixed nature of flesh and spirit. But you will say, What way of assurance would you commend to a soul thus troubled? I answer, Christ in the Word and Promise to beleeve in for assurance. This was that way the *Lord* himself commended to his *Disciples*, as to *Peter*, when he knew he should deny him, and foretold him of it, and knew how it would discourage him and wound him; yet he puts not *Peter* to this course, saying, *Peter*, thou art an *holy, obedient loving Apostle*; remember this to comfort thy selfe under

under thy *denial*: But he says, *Peter, I have prayed for thee, that thy faith fail not.* And thus he baid him in an encouragement from a word or promise to beleeve by, and not from any *thing in himselfe*; and so to his *Disciples* when he was to leave them, he laid them not in assurances thus, O my Disciples, though I am from you, yet ye have been thus and thus penitent; humble, loving, obedient; and let this be your ground and assurance when I am gone: But he layes in words and promises, *You believe in God, beleeve also in me, I will send the Comforter, and I will see you again:* and these are the grounds for their assurance to beleeve by; and this was *Abrahams way*, he beleeved the promise in hope against hope: And so al that walk in the steps of the faith of our father *Abraham*.

II.

*The unstableness of such as are not converted in a pure Gospel-way.*

I observe, that the calling and conversion which soules have in a legaly-Gospel-way, not from a pure and clear apprehension of



*Jesus Christ* revealed in the *Gospel*, *Covenant*, or *Promises*, though there may be truth in such a calling, and *Christ* received, yet the manner being not in the way of pure *Gospel* dispensation, the soul may be exceedingly puzzled and perplexed: so though *Christ* may be truly there, yet being not in a *Gospel* form, but a *legal*, the soul may mistake and lose the knowledge of *Christ*: as when *Christ* was in the habit of a Gardiner, many knew him not, and when he walked with the two Disciples to Emaus, they knew him not. And thus many under the *Law*, though they had *Christ* as truly then as now, yet not in that form, nor manifested in the flesh, and the free *Promises*, as now. And *Christ* observes this to his Disciples, *Ye beleeve in God*, says he, implying how their Faith was more carried out to God as then, than to himself: and therefore he addes, *Beleeve also in me*, that is, Now let me manifested in the flesh be the truth whom you beleeve.

## III.

*The several ways which the Lord makes use on to salvation.*

[I observe, That the Lord doth improve many *ways & means* to bring a soul under the *power* of the *Gospel*, as several *accidents* and *occasions*, though those things are not properly or principally to be called the *ministry of Christ*, or the *Gospel ordinance* for revealing *Iesus Christ*; but they are like the *chariot* in which the *Eunuch* rid, which was only an *outward accommodation* to his receiving *Christ*, but the *proper* and more immediate means, was the *Book of the Prophets* which he had with him in his *chariot*. Wee see *Paul* was by a *sudden accident* brought into a way for the *Gospel*, to have the free passage to his soul; nor did that *accident* or *occasion* serve as the *means* of his receiving *Christ*, but *Ananias* was sent to him, the *means* instituted by the Lord to be a way of conveying the power of *Christ* upon his soul. *Faith commeth by hearing*, and the *Gospel* is that *Power of God unto salvation*, and the *Spi* it comes by the *preaching of Faith*.

## IV.

## IV.

*The want of pure Gospel-knowledge in  
Jesus Christ, is the cause of many  
distractions in believers.*

I observe, when the Lord sends the *Light* of *Jesus Christ* into a *soul* that hath formerly been in *darkness*, and in the *shadow* of *death*, then it begins to see its *corruptions* and *lusts*; and if there were any *master sin* or *chief-sin* which had *dominion*, as *lust* in some, *pride* in others, *revenge* in others, *worldly mindednesse* in others, then the *soul* presently is *pricked* upon the discovery of that, and there is a *remorse* and *perplexity* in the *soul*: They in the *Acts*, after *Peter* had laid open their *sin* of shedding the *blood* of *Christ*, were *pricked to the heart* for it and were inwardly troubled, and wounded, saying, *Men and Brethren what shall we do*; And if there be not a *clear understanding* of *Jesus Christ* and the *Gospel*, the *soul* thus *wounded* will groan under many *legal convictions*, & the *soul* will hardly distinguish its condition from a worse or more miserable, even that of sorrowing under the  
power



power of the *Law*. Had not *Peter* been assured of the *love* of *Christ*, and had his word that his faith should not fail; his tears, and *Judas* sorrowing, had been all of one colour and kinde, to the present and not clearly enlightened apprehension: as *Ioseph*, who till he had opened himself to his Brethren, was mistaken by them for a cruel and a harsh Governour; but when they saw it was their brother *Ioseph*, O what meltings and embracings were then amongst them! Many a soul convinced by that *Spirit* which *Christ* hath sent to reprove the world of sin, walks sadly under the wound or burden, not knowing the nature or condition of such a spiritual wound; & many *Preachers* like some *Chirurgions* who keep their *Patients* from healing too soon, that they may make the cure the more admired, do accordingly keep such souls with their wounds open; and if they powre in any thing, it is rather *Wine* then *Oyl*, rather something of the *Law* then the *Gospel*; so as they are not only long in bealing and getting peace through *Iesus Christ*: But they carry a scar with them still, and are as it were lame in their consciences a long time after, like some poor *Patients* that have had as much of the sound flesh

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flesh cut away as the *rotten*, and so have been healed, though but to a *bodily infirmity* all their life time. All this is for want of the knowledge of the Spirit of *Adoption* being in such a *soule*, and the spirits workings in the cleer apprehensions of *Christ*, (as it is not enough to enlighten the world that there is a *Sun*, but there must be a cleer body of *Air* for this *Sun* th shine through) and of the *aplication* of Gospel-promises, of *perswading* to *faith* and *beleeving* in *Iesus Christ* for the pardon of sin, which settle, and assure, and establisth a soule more; and the *light* that comes in through such Gospel applications, and *power*, will exceedingly melt a soul, and wound a scul: But they are the woundings and meltings of love, and the Spirit of *Adoption*, not of fear and bondage, but of *power*, *love*, and of a *sound mind*. *Mary* wept, and washed *Christs* feet; *Peter* wept bitterly, not in feare, but in love; witness her Box of Oyntment, & *Peters* profession, *Lord, thou knowest I love thee*. The passions which this Gospel-way works in the soul, are such as bring *inlargements*, and *flowings*, and *powrings* out of *Spirit*: But the passions which the *Law* works bring in a *straightning* a *contraction*, or *gathering up*

or narrownesse into the *Spirit*; and therefore it is called *bondage* and *fear*.

## V.

*The opening Iesus Christ in the Gospel,  
is the best and surest way to deal  
with sinners.*

I observe, They that are wounded for sin, and are enlightened to discern it, and are so wrought on by the *Spirit* as to feel and be sensible of it, being taken into covenant with God in Christ, & their stony heart taken out, and yet dark in the purer conceivings of the *Gospel*: such are ready rather to put away *Gospel* promises, then receive them, & imagine themselves rather in fittes for judgement, then mercy or grace. And then if Preachers run to the *Law*, in their dealing with such souls for their thorow humiliation, as they say or pretend, and not to the *Gospel*, and faith in Iesus Christ; they bring fire, and not water to quench them, and so kindle them the more, and setting the everlasting burnings of the *Law* before their souls, put them all into a spiritual flame and vexation. Nathan dealt otherwise with David



*David*, though under the *Old Testament*, where there was more priviledge for the Law, 2 *Sam.* 12. 13. *I have sinned* (saith David :) *The Lord hath put away thy sin* (saith Nathan.) This is, as *So'omon* saith, *To give strong drink to him that is ready to perish & wine unto those that be of an heavy heart*, *Prov.* 13. 6. If any one sin, saith *Iohn*, *we have an advocate with the Father, Christ Iesus the righteous*. Here is *Gospel* applied to the very sin, and the *Physician* brought home to the sick, and *Iesus Christ* brought to the very gates of a groaning spirit.

I know the Divinity of some former ages to these present times, made up all their receipts for distempered soul, of so much Law, and so much Gospel, and usually but a grain or dram of Gospel to a pound of Law; not being then clear enough in judgement, to unminge things which *Antichrist* had confounded and put together, as the two Testaments, and two Covenants, and not rightly discerning Christs manner or way of preaching and the Apostles, both in their holding forth Law and Gospel. Now we know that the Apostle saith, Received ye the Spirit by the preaching of the Law, or the preaching of Faith? *Gal* 3. 2. And there

therefore, they that would make the *Law* the Ministry of *Life*, and of the *spirit*, are not of such a spiritual discerning as the Lord hath now revealed: and such put a soul upon a legal method of *conversion*, or *coming to Christ*, First, they must be kept so long under the *Law* for *humiliation*, and *contrition* and *confession*, and then brought to the *Gospel*, as many Books and Teachers do: when as the *Law* is not of any power to infuse such *gracious passions* into the soul as the *Gospel* calls for. *Blessed are they that mourn, and they that are poor*: But this is not the mourning spirit under the *Law*, nor the poor spirit under the curse of the *Law* for sin; but the *Gospel-mournings*, and *Gospel-poverty*, even *mournings of love*, like the *groanings* of the *Turtle*, *Cant. 2. 12*. If they be only such as the *Law* brings forth, and presses the *soul* into, they are no better then the *contritions* of *Esau* and *Judas*; but if they be such as the *Law* or *Spirit* of *Jesus Christ*, or the law of *life* works in the soul, then they are of a more spiricual and pretious nature; but this is from the *Gospel*, and the preaching of *Faith*. What *Law* did *Peter* preach to *Cornelius*, or *Philip* to the *Eunuch*, or *Ananias* to *Paul*, or

*Paul*

*Paul to the Taylor, and his household, but only Jesus Christ? nor can you finde the Law, I mean the Law in its form, or Covenant, preached, but to those that were under the Law, and pretended to stand by the Law, and to set up a righteousness by the Law; as the Pharisees and Jews, &c. Though in all this, I esteem no lesse of the Law then any other, as it was a Law for the people of God under Moses, and hath something of the Image of God in it: But now we are under a better Law, a more excellent Law, and a more spiritual Commandment. Even that Law which was but a few single beams of righteousness, even ten, but a decalogue of righteousness: yet now in the Gospel, the righteousness of God is brought forth in more glorious & spiritual Commandments, and for ten, there are scores; and with this righteousness of God, the righteousness of Christ is brought forth, which makes the condition of Gods people a blessed condition, so as they stand righteous now in all their obedience to the righteousness of God, which is the more pure, transcending, and excellent Law of the Commandments of the Gospel, or the more perfect Rule of the righteousness of God in the righteousness of Christ.*



*Christ ; so as the New Testament is both the Law and Gospel, or the Righteousnes of God and Christ more excellently manifested. Do we therefore make void the Law by the preaching of Faith? Yea, we establish the law, Christ being the end of the law for righteousness.*

## VI.

*A further opening of the doubtings of a soul not clearly discerning the power of the Gospel.*

I observe, A soul that is not informed by a pure Gospel-light, nor apprehends not clearly the way of Faith, of Christ, and the Promises, and the glory of the New Testament, is ever unsettled, unstable, full of fears, doubtings, distractions, questionings; and the more such a soul is reasoned with concerning their condition, the more they question the truth of every *spiritual working* in them; and this comes from the power of the Law still upon their consciences, which is more powerfull to convince & accuse them, then the Gospel is to excuse or acquit them, having more of the *ministry* of

of *condemnation* before them, or in their eye, then of the *ministry of life*, & *Iesus Christ*; and Satan he takes advantage of their legal *condition*, and stirs up *jealousies* and *doubts*, and so much as there is of *legal apprehensions*, so much there is to hinder the *bringing in* of the *Kingdome of God* into the soule, which is not only *righteousnesse*, but *peace* and *joy*: and therefore under the Old Testament, where they saw the *blood of Christ* only through the blood of Bulls & Goats, and heard the Apostles afar off in the Prophets, and were brought to the Mountain that smoaked, they lived in much bondage, and being under the Law till the *fulnesse of time* that the Seed came, were like servants, though they were heirs too; the *heir* as the Apostle saith, then *differing nothing from a servant, though he was lord of all*.

Thers is nothing but the taking in of the Law, and accusings or condemnations of it, which can trouble the *peace & quiet* of any soul; for *where there is no law, there is no transgression*, and where there is *no transgression* there is *no trouble* for *sin* all trouble arising from the obligation of the Law, which demands a satisfaction of the soule for the breach of it, and such a satisfaction which

which the soul knows it cannot give, and thereby remains unquiet, like a debtor that hath nothing to pay, and the Law too being naturally in the soul, as the *Apostle* saith, the *conscience* accusing, or else excusing: It is no marvel that such souls should be troubled for sin and unpacified, the Law having such a party & ingagement already within them, which holding an agreement with the Law in *Tables* or *letters of Stone*, must needs work strongly upon the spirits of such as are but *weakly & faintly enlightened*, and are not furnished with *Gospel* enough to answer the indictments, the convictions, the terrours, the curses which the Law brings; therefore all the power of Christ, and the Gospel, is to be applied to raise up such souls from under the power of those stones and burdens which the Law would roll upon them: Such are to have more Gospel then ordinary applied, because they have so much Law naturally within them; such are to know, they are not now *under the Law*, but *under Grace*; & the Law hath no more dominion over them, and they are dead unto that Husband, and they are now upon a new foundation, *Jesus Christ himself* being the chief corner-stone; and we should say



say to such, Let not *your hearts be troubled*, ye *believe in God*, *believe also in Iesus Christ*.

## VII.

*The working of the Spirit of Christ in a soul, though not so clearly enlightened.*

I observe, That in a soul though *legally enlightened*, or *receiving Christ*, yet there are certaine *Gospel-Workings*, whereby it will appear that *Iesus Christ* is there.

1. There is a *closing or fastning*, or *clapping* about *Christ* in the *Promises* of the *Gospel*, especially some of the freest and fullest of *Grace*; for such souls can onely find some freedome of going out to *Christ* in them as some who delights most in men of easie and hearty behaviour, and can sooner make a freind of them then any other; and there be but any *promises* with the least condition of *repentance*, &c. they dare not meddle with such, suspecting themselves not enough prepared for them and suspecting the *promises* like strangers of too narrow behaviours for them to be familiar with like some modest homely Maide that

is unwilling to go abroad into company of greater quality then her selfe, lest she should not be wel thought on, or received as too mean or ill-bred for their society : So are the souls of such as cannot *close* with the *conditional promises*.

2 There is in such, some *breathings* of soule to God, some *flowings out* of Spirit, some *meltings* of heart in prayer and dispositions, like a birth newly quickned where there are many motions of life, so where Christ is new formed ; like a Lock in tune, where there is in every wheel put turnings and stirrings. *My beloved, saith the Spouse, put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved, and my hands dropped with Mirrh, and my fingers with sweet smelling Myrrh upon the handle of the lock.*

3 There is in such, a secret working against *sin* and *lust*, or *corruption* ; the spirit that is come in, is a *pure, a clean, an holy spirit* ; and all the *motions* and *operations* of it, are to make the *soul* and *body clean*, and *spiritual* ; as they that are of a *neat* and *finer disposition*, they will not live in a room unswept, and ungarnished : *I have put of my coat,*

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coat, saith the Spouse, *how shall I put it on? I have washed my feet, how shall I defile them?* And he that hath this hope, saith the Apostle, *purifieth himself, even as he is pure:* and having received such promises, there will be a *cleansing themselves from all filthinesse both of flesh and spirit: What communion hath light with darknesse?*

4. There is in such, some acts of Communion with God in his several Ordinances, and with the Spirit, and Christ; such will finde a power and efficacy, a relish and sweetnesse, a stirring and awakening in the *Word preached, in prayer, in spirituall conference, in every Ordinance* which others that are yet meerly carnal, do not experience: though it fares often with such, as with *Samuel* when he was young, and the Lord called him; he thought it had been *Ely* that had spoken, he was not acquainted with the voice and speakings of the Spirit, or of God: so, the soules of such know not the Word nor Spirit in their souls many times, the voice of Christ is not heard for the voice of *Moses*, nor the voice of Grace for the voice of the Law; and they know not when the Lord breaths or comes as *Elijah*, whether in the *winde* or in the *fire*, when



as he is in the *still* and *small* voyce of the Gospel; there are many things which hinder such in their *discernings* and *perceivings* of the *Spirit* of *Christ*; not onely things without, as the *Law*, &c. but something within, the *Passions* and legalnesse of their *owne* spirits, which troubles both their *spiritual* hearing and seeing; and that makes many souls walk so little in the *Spirit*, and be at such a losse in their *Communion* with *God*; and all this is for want of bringing the soul more out into the *glory* of the Gospel, being call'd the *Ministration* which exceeds in *glory*, till with open face they behold as in a glasse, the *glory* of the *Lord*; Which *glory* would exceedingly force away the *darknesse*, and *clouds* of *ignorance*, *fears*, and *doubts* from the soul, which like *smoake* arises from the *fire* and *kindling* of the *Law*, in weak believers, We know *greene* wood with any *fire* in it will set all the room on a *smoak*; so *beleevers* whose *spiritual* *Principles* are but *green*, and have any *sparks* of the *Law* and the *curse* for *sin* kindling in them, will be fuller of *smoak* then *lights*; therefore they are called *smoaking* *flax*. I will not quench the *smoaking* *flax*.



## CHAP. III.

*Of the Parties falling into the same sins in some measure, which they had lived in, in their unregenerate estate, from whence all their late bondage hath been.*

*Quest.*

**I** Pray relate to me, how long you continued in your backsliding, till the Lord let you see it to the terrour of your soul, as you thought?

*Answ.*

No long time; for I saw it shortly after then I had great terrors almost in a despairing way, and then I questioned all my assurances and evidences of Gods love I had, and promises I had received.

Then I went to my friend the Preacher

full of terrour ; who desired to know the cause and I told him.

Then *he asked* me how it came to be so with me , *I told him*, through violence of temptation and natural corruption.

*He told me*, the sin was not mine, but so far as I consented ; but that could not satisfy me.

*He asked me*, If God were not able to forgive it ; *I told him*, I questioned not Gods *ability*, but his *will*.

I desired some particular instances of him, of any falling into the same *sin* again. I knew the Saints of God had fallen into divers great *sins*, but not into the same : He then *alleged* to me that of the Prophet of *back sliding Israel* ; but because he could not clear to me that it was the same *sin*, I was not comforted by it. Many and divers promises, both he and all the rest applied unto me ; I was sometimes refreshed, yet but for a while.

They chid me oftentimes, and said, I lookt for such a measure of grace, which I did not, but the truth of grace in me ; and indeed they never told me of any promises, but still there was such qualifications in them as I questioned all.



## Quest.

*It seems then this was your case, You could not perswade your selfe of the truth of your light, because of your returning, to sin; nor find such conditions in your selfe, upon which you could rightly as you thought, apply the promises, I pray let me know some particular temptations you have had, if you thinke good;*

## Answ.

*I was tempted to make away my selfe, but the longer I lived, the more I should dishonour Religion.*

*Satan came again to me, to eat something with pins in it, to choake my self, that I might not appear how I died; which I did but, in mercy, I found no harm; the Lord prevented it, I know not how.*

*Many times I have been tempted by divers means to destroy my selfe, but was prevented by several providences.*

*I have been much tempted to keep alone. The temptations I had, came in always most violently, and furiously; I could scarcely hold, I was not my self.*

*The Lord once when I thought to have stabbed my self, sent in, a wicked fellow, who brought*

brought a Book and read, by which I was mercifully prevented.

I found still in all my *temptations* I was prevented by some providence, and upheld.

If in the *temptation*, I could but get to consider once, then it ended; and in this course I have lived and continued most.

## OBSERVATIONS.

### I.

*The danger of placing assurance most in mortification of sin.*

Observe, That Satan doth tempt our naturall corruption exceedingly to the same *sins* which have reigned most in us in the times of our *unregenerate condition*; for by that, he may the more easily draw us to *unbeleefe*, & perswade us against the *love of God in Christ*, and to question our *calling*, because we're naturally apt to take measure of our *graces* and *Gods love* to us, first, by the *mortification of sin* in us, and dying to former lusts; and if we finde that other-

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wise then we would, we presently let go our hold upon the promises, and *flaken* our *believing*, and perswade our selves that because it is thus and thus with us, and corruption quickening againe. we were deceived in our selves, & that sure the Spirit was never in us, because we find some going back, and fallings again in the same way we did at first. I confesse in natural causes. and things, the outward working and effects do give the best assurance concerning the truth of their *essence* or *being*; but that is not the onely way of spiritual assurances they are more by way of word and promise, then work and operation. *Abraham beleevved in hope against hope, Rom. 4.*

### II.

*The danger of drawing our comfort most from the change in the outward man.*

I observe, That the *soul* naturally examines its spiritual *state* or *condition* by calling to mind former wayes, and *times* *uncleanesse*, and by comparing *times* and *seasons*, the latter with the former; and the



assurances and comforts of many, are raised upon this very foundation of comparison: Therefore if *Satan* can force them or entice them into any part of the former conversation, he knowes he can exceedingly puzzle and perplex them, & keep them long under bondage, I know the Apostle sets forth the Churches state of *Corinth*, &c. by comparing times; *Such were some of you, but ye are washed, &c.* But this is not by way of putting true beleivers upon a method for assurance; but in describing and comparing the outward state of the Church-way with what they were before. And hence it is, that relapsing & fallings again into the same sins, do bring such anguish and terrour upon such souls, even almost to confusion of face; nay, he makes many souls by this one snare, go desperat'y forward to sin upon a new score or tally; as if it were in vaine for them to perswade themselves of *Christ* or the love of *God*, but rather to sin it out in this life, not considering that the Blood of *Christ* cleanseth us from all sin, 1 *Joh* 1. 7. and that if we sin, we have an Advocate with the Father, 1 *Joh*. 2. 1. but go upon an empty and halfe despairing beleeif for salvation, like some bankrupts, that having once

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broken, ran desperately into *more* and *more* debt; and finding themselves unable to discharge *some*, they take no care for *any*; as they who said, *It is vain to serve God, and what profit is it that we have kept his Ordinance?* Mal. 3.

### III.

*The spiritual condition in this life, more in being justified from sin, than cleansed from sin.*

A observe likewise, That a soul which is once brought into these *entanglements* of *backslidings*, & such as have no clear Gospel light nor understanding to *undecieve* & *winde* themselves, (al under very sad temptations at length: For whither may not Satan roll such a poor soul that is tumbling down the *Hill* already? And they that way their state of grace onely in the scale of *mortification* of sin, as it is commonly taken for dying to particular *acts*, cannot be so infallibly or certainly perswaded, as they that place their assurance most in Christ, in the free promises, because *sin* hath ever a stronger side in us then the *spirit*; And in this life

the *sin* is more taken away then the *lust*, and our *blessednesse* is more in having the *curse* of it removed, then the *corruption*; and our *justification* is more glorious then our *sanctification*, and our *forgivenesse* from *sin*, more then our *cleansing* from *sin*, For the just shall live by *Faith*, which is not a life by sence and sanctification meerly but a life by beleeving for life in another, in *Christ*; and therefore our life is said to be hid with *Christ*, and *Christ* is called our life; when *Christ* who is our life, &c. I speake now to the weak and wounded beleevers for sin, not to the carnall and unregenerate in sin.

## I V.

The greatest temptations upon sinning in an enlightened condition.

I observe, That the temptations of self-murdering and self-destroying, are much from an inward perplexity & restlessness of soule for sin in an enlightned condition, so as a wounded spirit who can bear? and that a yeelding up the soul to the least violence of temptations is very dangerous; And that the fury of temptations is best allayed by con-



*sidering and gaining time upon the tempta-  
tion, and not closing too soon. These are the  
fiery darts the Apostle speaks of; Darts, be-  
cause they come as shot into the soul, and  
fiery, as enflaming the spirit, Now the spirit  
of God is a more pure, peacable, and easie to  
be intreated spirit, and the workings of it  
more gracious, temptations being so quick  
violent & raging, are best resisted in Christs  
own way and method; he did not stand  
harkening and parleying, but applyed the  
word presently in his owne power against  
them; It is written, thus and thus. And in  
the Apostles way, Resist the diuel and he will  
flee from you, neither give place to the di-  
uel. And amongst all the spiritual Artillery  
the sheild of Faith is the strongest; and we  
may sooner beleue Satan from us, and be-  
leeue unto victory, and conquering through  
Christ, In Whom we are more then conque-  
rours, as the Apostle saith, then by reasoning  
or arguing, for then we fight against  
temptation in our owne power; but, by be-  
leuing, in Christs power.*

## V.

*That back-sliding or relapsing is much mistaken, and mortification of sin, of the more mystical mortification beleevers have.*

I observe, That this one mistake in some Preachers and people, hath deceived many, That a soul converted doth scarce fall back into the same sin; and that such a fall or relapse is a ground for us to question all.

Now we must know, that the *spring* and *fountain* from whence that *sin* flows which was a *powerful sin* in the unregenerate state is *lust*, or *the law in the members*, or *the body of sin*, or *the flesh*, there are all these, and more names for *sinful nature*: Now the converting a soul to *Christ*, doth not heal this fountain of sinful nature wholly, nor take it away quite, but there is still a power in the *flesh* lusting against the *spirit*, so as it is both possible and easie for the same particular sin or act of *corruption*, to break out and appear upon the juncture of the same *temptations*, and Gods taking off for a time his power of restraint and *spirit*. VVe

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know corruption may gather strength in the regenerate *ones*, and so the *fountain* may *bubble* at the same *place* after *conversion* as before.

Conversion takes not away corruption from the nature of man, but ingrafts or plants in a *new nature* of *spirit* into the nature of man, which weakens and impairs and works out the *flesh*, and the inward growing of the *new man*, causeth a perishing of the *outward man*; and we being now in the *second Adam* who is the *quickning Spirit*, the *old man* or *Adam* is put off daily with his former lusts; yet not so, but that we may be much lost in our *account*, as many are; for there is great deceitfulness in *mortification* of *sin* as it is commonly taken; for the not *actings* of *sin*, or *conceivings* of *lust* is not *pure mortification*; because there may be *lust* or *sinfull nature*; & yet that *lust* through the power of some *Law*, *Covenant*, *Promise*, or *Legall watchfulness*, as is usual with some under *Legall conversion*, may be so kept under, that it breaks not out, and yet it is there; as in the *pruning* of the *nails*, or *cutting* of the *hair*, or *pruning* of the *tree*, there is a *cutting* off but not a *cutting on*, nor an *eradicating* or *rooting*



rooting up of such a nature; and so long there may be a breaking out, a springing again; and so in corruption or sinful nature: So as I conceive it is rather *tradition* then *truth*, that *converted persons* can scarce relapse into the same particular sin; yet we have been told of a strange power which *contrition* or *repentance* brings with it to the melting away the former iniquities, or at least, to lay in such a *spiritual restraint* upon the soul that it shall scarce ever commit the *particular sin* of its unregenerate state again, for my part I like the notion well, if it did not cast a snare upon *souls* that are *weak* and of a *backsliding nature*.

As for example, If one ride through a stony way where he hath often fallen, his falls may make him ride more watchfully, and carefully; but they cannot secure him against falling again.

But surely, *mortification of sin* is not purely understood; it is not the *restraint* or *legal watchfulness* over a Particular sin, in which many a *Papist* as well as *legal Professors* abound and so a preserving the soul by a *carnally-spiritual* carefulness from that sin, as a *Keeper* that hath a *Lion* in a chain, who is onely tame, because he cannot break

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break out, nor is it only a spiritual change or transforming power the spirit brings with it into our nature, but it is a more spirituall thing; yet it is an *implanting* or *embodying* with *Christ* in the fellowship of his *sufferings, passion, death, and resurrection*; and it is a dying to the *dominion* of *sin*, more then to the nature of *sin*, even to the sting, and *strength* of *sin*, which is the *Law*, as the *Apostle* saith: For if the not acting such or such a sin, or the spiritually-carnal change, as the *sanctification* of this life is, there being no pure indwelling inherent righteousness in any, were pure *mortification*: Then not onely your *Popish Anchorites*, or *Eremites*, would excel who live in their Cell and *Wildernesse*, and keep their *corruptions* as *Jaylors* keep their *prisoners* in *Irons* and *Grates*, that they break not out and wander so abroad as *other mens corruptions* that have more *liberty*; and yet they are as bad as the rest, as these in the prison, who are as very *thieves* in the dungeon, as they that are *robbing* by the *high way*.

But further, there would be something of our *sanctification*, which we might call *righteousnesse*; and so in time be as confident, as they that will not lose the merit of their own works.

I speak here, you see, to further and advance a *Gospel-mortification*, or a *dying to sin* in the power and life of *Christ*, as well as the *spiritual nature* or *new man*: But I would not have the power of *mortification* and *conversion* from sin, mistaken to be in the not acting such or such a particular sin which was acted before, or meerly in the particoloured change or inchoative *sanctification* only; we know what an overvaluing of that hath brought, because such a *mortification* is too low and legal for pure *beleevers*; but in that *implantation* and *mystical ingrafting* the soul into the glorious *fellowship* of *Christ* his *death*, &c. As for instance, We put not a mans living and excellency of reason in an outward *motion* of the body, or some one or two reasonable words spoken, but in the *life*, and *soul*, and *glorious spirit* within him. We put not the *glory* of the *light* in the *Windows* or *panes* of *Glasse* where it shines, and clearly too: but in the body of the *Sun*, the *Fountain of light* below; So pure & *spiritual mortification*, is radically or principally in our *fellowship* and *union* with him who killed *sin* in our nature in the body, and thus we are *spiritually* and *mystically* dead to sin, and that



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that *corruption* which is within us, will not be able to live long under the power of such a spiritual *death* and *nature* as *Christ* is, but will wast and die dayly, though stil pure *mortification* consists not principally in the not *indwelling* of *corruption*, but in our *implantation* into *fellowship* with *Christ*; for if such *dying* of *corruption* were true *mortification*, then they that are dead in the grave and can *sin* no more *actually*, or they that are on their *sick bed* and disabled to former sins, were *mortified persons*: No, it is an higher mystery to be mortified to sin, then to not sin or not act corruption, or to be *spiritually changed* by the *spirit*, or *spirituall nature* within, nor can any interpret, as if they that were thus *spiritually mortified*, need not strive against sin or the strength, or the growing of it in the flesh or nature: No, that were a contradiction and is an impossibility, for the cherishing corruption and fomenting or nourishing sinful nature, will no more stand with such a *spiritually, mystically mortified* believer, then *liberty* to *sin* will stand with assurance of *pardon* for *sin* in the same Child of God. Shew me any taken into the *fellowship* of *Christs death*, that can make such provision for

for sin: I speak not of some *particular acts*, and that is the reason we read in Scriptures of so little conversation in sin, or continuing in sin in the *Saints* & former *beleevers*; nor do the Scriptures put the *form* of sin or wickednesse upon *particular acts* of sin, calling *David* an evil man for his *uncleanesse*, or *Iob* for his *passions*, or *Moses* for his *unbeloef*, or *Peter* for his *denial*: but upon *sinful* and *unregenerate nature*, as in *Cain*, *Esau*, *Ieroboam*, *Abab*, *Indas*: such are *wicked men* in the Scriptures account, who are wicked by nature, not from any particular action. A *Tree* is not *evil*, because it beares *evil fruit*, but because it is naturally an *evil Tree*.

*The sum of the mystery of mortification of sin in a beleever.*

In a word, to gather up this *mystery of mortification of sin* into a few plain words, that it may be more clear, both to the *comforting* weak believers that are *wounded* for sin, and to help all beleevers more powerfully against sin, in the mortifying of it.

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1. First let this be considered, That *mortification* of sin is not in the *not committing* a sin; for then children, and *civily-moral* men were *mortified persons*.

2 That the *fountaine* of sin or sinfull nature, is not wholly taken away by the *spiritual nature* begun in *regeneration* or the *new birth*.

3. That pure *mortification* of sin, is not in the meer absence of the body of sin; for then *dead* or *sick* men were *mortified persons*.

4. That the pure *spirituall* and *mysticall fountaine* of the mortification of sin, is the *being planted together in the likenes of Christs death*, our old man being crucified with him. *Rom. 6.6.* Our union with Christ, our head, our righteousness. our Vine.

Now from these things thus considered, we may raise up this consideration concerning *mortification* of sin.

That they who are *mystically* and *spiritually* planted into Christ, are partakers of the power of his death, which that *highest*, and most *mystical mortification* that any have; and with this there goes a *spiritual power*, transforming and changing the whole man from former lusts; & this latter



is called a putting on of the new man, and a being renewed in spirit and in mind, and a putting off the old man which is corrupt, Eph. 4. 22, 23. Coloss. 3. 10.

Now that power wherein we are perfectly mortified, is our union with Christ, our being planted in the fellowship of his death, &c: and that wherein we are imperfectly, or in part mortified, as in that transformed nature, or spiritual nature, the body of sin being in a beleever more or lesse, till he lay down this body, and take it up a more glorious one. So as a beleever is to consider himselfe dead to sin onely in the fellowship of Christs death mystically, and to consider himselfe onely dying to sin in his own nature spiritually; so as in Christ he is onely compleat, and in him selfe imperfect at the best. *We are compleat in him*, saith the Apostle, Coloss. 2. 10. Yet there is such a power, and efficacy, and mighty working in this mystical union and fellowship with Christ, that he shall finde sin dying in him from this, the spirit working most in the vertue of this; this being like the spice or the spirit in the wine that makes it powerful and quick: Therefore we are said to be risen with Christ and to die with Christ, and

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*our life to be hid in Christ, Coloss 3. 1, 2, 3.* Christ being the *life, power, vertue* and *energy* of the Spirit, and the more of Christ we take against sin, the greater and surer will our victory against corruption and sin be : And this would be well observed by those that are a little *legally* biassed, or carried to mortifie sin by *vows, promises, shunning occasions, removing temptations, strictnesse* and *severity* in *duties*. *fear of hell* and *judgements*, scarce rising so high for their mortification as Christ.

Now these in themselves are but empty, weak means of prevailing against sin, like the mighty sails of a ship, without either winde or tyde : Many of those do well in their place and order, like Oars in a *Boat*, which though it be carried with the tyde, if well managed, they may help it to go the faster ; as that of shunning occasions, *strictnesse* and *severity* in *duties*, & watchfulness. But it is Christ crucified, which is the *power* of all, and in all ; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more *soundnesse* into the *wounded beholder*, then any other meerly legal way or experiment, wherein many beleevers have toyled and carnally fished all their time for power

power over some corruptions; and like *Peter* and the rest, have caught little or nothing, because *Iesus Christ* was not in the company.

*There is danger in putting too much upon the sinne of Relapsing or Back-sliding in believers.*

To conclude, I would have men tender how they make *conversion* such a *mortification* to that particular sin or act which was the sin of the *unregenerate condition*, lest while they lay down a *law* to prevent a *sinning again*, or a *second wounding* by the *same sin*, they make that sin if committed again, as it may be, wound the *beleever* more, even to the danger of *unbeleef*; then which there cannot be a greater to hinder *true mortification*, because that any *unbeleef* keeps the *soul* and *Christ* as it were asunder, & from *closing* in the souls own apprehension; and all that time, there can be little power brought home from *Christ* by *faith* against that sin. My reasons are these:

1. Because that *sinful nature* is not wholly healed in this life: so there remains a  
*naturall*



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*natural inclination* to that particular sin as well as another; nay rather, because nature is more *byassed* towards it then any other.

2. The *wound, pricking, or sorrow* that any soul *enlightned* dy *Iesus Christ*, feels for that sin, is not of such an *exceeding* or rather *infinite* vertue, as to abolish it, or to lay in such a *perpetual* impression upon the soul, that the *soule* should live under the *image* of that remorse and wound, and so never dare or adventure to commit it again. I finde no such *lasting* and *continuing*, and firm or *through work* in the *spiritual motions operations*, and *impressions*, but by degrees; *Christ* upbraided his Disciples how soon their *hearts were hardened*; and we finde the *spiritual affection* and *resolution* of *Peter*, wherein his soul was raised up on high, waisting and flatting in his denial: The gales and breathings of the spirit are like the *wind*, *Joh. 3.* which makes a thing move or tremble while the power of the Air is upon it; but as that *slakens* or *breaths*, so doth it.

3. There is no promise that I can finde for the present, against the never committing againe such a particular act, or sin which

which he lived in, in his unregenerate state. I know there are differences made, and certain works set down to know a sin by, that is committed in a regenerate state & before, as the weaknesse, and contrary dispositions or reluctancy in which it is committed, as *Paul* implies in *Rom. 7. &c.* Though here some of these *Divines* may be puzzled in this way of their differences too; for take a man in the strength of natural or common light, living under a powerful word or Preacher, by which his *Candle* as *Solomon* saith, *is better lighted* then it was, such a man shall sin against as seeming strong convictions as the other, if not more.

But by the way, I humbly conceive there are certain *dampings* of *Satan*, and *flesh* and *blood*, together with *the withdrawings* of *the Spirit*, on Gods part, that will puzzle the best that goes so exactly by marks and sence more then by Faith, for the way of the *spirit* is not so grosse, & carnall, & discernible as the Divinity of former times, and of some of this present age would make it. It is hard to trace and find the impressions of the Spirit, as the way of a *bird*, as *Sollomon* sayes, in the *Air*. The Spirit that is of God, knows onely the way of the Spirit. And

And the *Apostle* speaks many things too, as he says, *because of the infirmity of our flesh*, VVe must not therefore form up the things of the *spirit*, too much for the feelings of *flesh* and *blood*: And they that write so of a *regenerate mans estate*, and set us downe such infallible signes as we meet with commonly, do take their *experiences* too low, and carnally, and mistaking the *Allegory*, and way of the *Word* or *Scriptures* which speaks of things because of the *infirmity of our flesh* write upon *spiritual* workings, as *Philosophers* upon *Moral vertues*, and do bring downe the *spirit* into the very *Allegory*, & so allegorize and incarnate or make *fleshy* the things of the *spirit*: And so do many, both preach and write of regeneration as a *work* of nature, though not a natural work.

4. The *restraints* of the *spirit*, or that *Law* of *Iesus Christ* in the soul, is not made sure to the soul, as concerning particular acts or sins, but onely concerning the power of *sinful nature* in general, & the *weakening* and *destroying* of *that*; Neither are the *particular Laws* or *Commandments* in the *Gospel*, always in their power upon the soul; but when the *Spirit* of *Christ* doth take them, and apply them, and *quicken* them



unto the soul, and put 'a spirituall Majesty upon them.

*the Conclusion, concerning the mysticall and spirituall mortification.*

To conclude, The experiences of the spirit in those that are spirituall, are not all in one degree, some more, some lesse; and the law of the spirit in those that are spirituall will carry them against the law of sin and flesh; because it is both contrary to the flesh, and likewise of a spirituall and transforming nature; and so gathers strength in us against the body of sin, & is still working it self a greater part, and dominion in us, and fashioning us like unto Jesus Christ, both in righteousness and true holiness; and the people of the Lord are very rarely found in the great sins of their unregenerate estate, especially, if they were grosse ones, such as the light of their naturall conscience abhors as well as the purer light of the spirit, as adultery, murder, &c. then they are doubly armed against them, and so may more rarely commit them: but if they be such particular acts or sins as are not so clearly condemned by nature, as

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some kind of lustings, with hypocrisie, passion, lying, &c. they may the more easily be committed again, because the light in nature is but faint or little that opposes them. or which takes part with the light of the spirit against them.

These things may be sufficient to let us see into the nature of *back sliding* in the regenerate ones, and to bind up the broken hearted that are fallen, as well as to shew a more excellent way to keep from falling in the strength of *Jesus Christ*.

And therefore let this be written upon the heart, and on the palmes of the hands of all, both *wounded* and *whole* beleivers.

That we are compleatly or perfectly *mortified*, or *dead to sin*, by our being planted into Christ & the *fellowship* of his death. And we are but dying to *sin* in that *spiritual mortification* of our sinful nature in this life: And therefore let not any particular *acts* of *sin* discourage any, considering they are more excellently *dead* or *mortified* in *Christ*; nor let such an *excellent* and *glorious* way of *mortification* tempt any to neglect of *mortification* of *sin* in the body, no more then the *free-grace* of God in forgiveness of sins ought to tempt any to take liberty to *sin*.

*Some Scriptures concerning falling  
away, interpreted.*

**B**UT for all this, there are certain Scriptures which have a sound of much terror in them against *back-sliders*, as in *Heb. 6. 4. 5.* *For it is impossible for those that were once enlightened, &c.* And in *2 Pet. 2. 20, 21.* *For it had been better for them not to have known the way, & some others of this sort.*

Now, these places are much misinterpreted; for these concern not true believers, but such as fall from the common enlightning, as in *Heb. 6. 8.* *2 Pet. 2. 22.* and form of profession which never had the power of God and the spirit in it; but so far as to bring them into the number of believers, or Church of visible Saints, of which sort *John* speaks on, *They went out from us, because they were not of us;* yet the Apostles write this to the Churches, because they should know that a form of profession meerly cannot secure any, unless there be the power; and these cautions, which do more immediately and directly belong to *Apostates* and fall *Professors*. yet have their



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use upon true *believers* and *saints* too, as of *quicken*ing and *watchfulness*, and *close walk*ing with God, and of praise, that they whom the Lord preserves from such Apostacy, may be more awakened to glorify his *free-grace* upon themselves that stand, as appears in *Heb. 6. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18*. In which places the Apostle raises up their thoughts into the immutability of the Covenant in which they now stand and that they cannot fall away now God having assured it by an *Oath*.

Yet if any shall object further, But these places shew how fair a profession one may make, and how far one may go in the way of Christ, and then fall off: And here the soul may doubt, and say, But, O, am not one of this kinde, because I am fallen back. But I answer, No soul can make any *sure* application in a true Gospel-sense, unless he fall or apostate from the *Faith* of Christ which is here spoken on and meant, and not of particular sins, or failings committed. But against the power of these, and all other places which *Satan* would interpret to the wounding of a spirit; we must know the only remedy is believing, as *Abraham* did, in hope against hope; and that for

can never fall away that can believe ; and no sin can damn it, if it will but believe the pardon of that sin , which every believer ought to do. *This is the Commandement, that ye believe,* 1 John 5. Not considering sins singly , and by parts, but considering himself a righteous person in Christ, and justified when *Christ rose for our justification.* For the consideration of the pardon of sin in this sense that our Divines have commonly taught and preached it, not minding the spirituall Analogy of the Word, concerning the righteousness of a believer, breeds all this distraction ; for some dealt out Christs blood as the Pope his pardons, for one sin after another , never stating a believer in the righteousness of Christ, and so in a fully pardoned condition, *Ephe. 5.27. Rev. I.5.*

## CHAP. IV.

*The Party, after such openings of the frame of their spirit, is now discoursed with upon certaine particular Questions.*

*Quest.*

**L** Et me know now in order, what your doubts are, which you think, if you were satisfied in, your soul could be at peace?

*Answ.*

*I question Whether I am in Christ.*

*Quest.*

What grounds have you to question your being in Christ.

*Answ.*

1. *My falling back into sin.*
2. *I do not finde that change in the whole man.*
3. *I cannot believe.*

*Quest. Doubt. 1.*

This is then your first Doubt: That you are not therefore beloved of God or in Christ, because you fell back again into your sin, so as you did.

*Suppose*



Suppose I prove to you, that no sin can make one lesse beloved of God, or lesse in Christ !

*Answ.*

*Then I shall conclude that sin cannot hinder the love of God to my soul.*

*Quest.*

I shall prove, that no sin can make one lesse beloved of God or lesse in Christ.

1. The mercies of God are called *sure mercies*, his love an *everlasting love*, his *Covenant an everlasting Covenant*: I am persuaded, saith Paul, that neither death, nor life, nor principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord: So then to whom he is once merciful he is ever mercifull; whom he once loves he ever loves, whom he once takes into covenant, he is ever theirs. *I am the Lord, I change not.*

2. Whom the Father loves, he loves in the Son in whom he is well pleased; and his Son is alwayes alike beloved of him; the same yesterday, and to day, and for ever; and whom he loves in his Son, he accounts as his son, he is made unto us *righteousness, sanctification, and redemption*: So as we being not beloved for our own sakes, but for the Sons,

nothing in us can make God love us lesse, because he loves us not for our selves, nor any thing in our selves, but in and through his *Son in whom he is well pleased.*

3. If God should love us lesse or more, as we are lesse or more sinfull, then he should be as man, and as the Son of man: and if believers stood upon these terms with God, then how are these Scriptures true, *He rose again for our justification, who shall lay any thing to the charge of Gods elect? Who shall condemn? There is no condemnation to them that are in Christ Jesus: The foundation of God standeth sure: He ever liveth to make intercession for them.* So as God is ever the same that loves, and his love is as himself, ever the same; and Christ in whom we are beloved, ever the same.

*Doubt 2.*

Your other doubt is this. You finde not a change in the whole man.

What mean you by this change, in your own sense?

*Answ.*

*I mean not a perfect change, but a newnesse, in all the powers and parts of soul and body, which I suppose to be sanctification.*

*Quest.*

*Quest.*

Is the end which you propound to your self in finding out this change of the whole man for grounding any assurance on, of Gods love, and your being in Christ?

*Answ.*

*Yea, because they that are in Chr<sup>st</sup>, are so changed, and there is such a work wrought; all things are become new, and old things are passed away: Now, I finde not this.*

*Quest.*

The scope of your doubt then is, that because you feel not your self sanctified, you think you are not justified.

I shall allow you your sanctification so far as the Scriptures do, as a lower motive, and more carnally mixed and uncertain way of perswasion & assurance of justification. But a little to note to you two sides sadly mistaking one another in *points* of this nature. The one cries out against the other, as if they held we were justified partly from our being sanctified, or from our works; the other on the contrary, cry out that such would cast out all sanctification: Now such opinions are in neither of them. Justly in them, I mean in those of both that can spiritually judge: But there are some expressi-



ons on both parts, which make the *one* passe for *legal Teachers*, & the other for *Antinomians*; The one giving too much in their Sermons and Booksto *Faith* and *works*, in an unwarrantable jealousy, lest holinesse should be sleighted; some other lesse then is fit, lest free-grace should lose her due; and both in an unwarrantable jealousy. And indeed, the latter I must prefer before the former: For if I must erre, I had rather cry down men to exalt Christ, then Christ to exalt men, though I would do neither, but let both have their place and order.

In this point I hope in the Lord, to keep from *dashing* against the Scriptures either way; the Spirit of the Lord lighting my candle.

### *The Doubt.*

Because I feel not my self sanctified, I fear I am not justified.

The *Doubt* being thus, I shall lay down these particulars.

1. If you suppose that God takes in any part of your faith, repentance, or new obedience, or sanctification as a ground upon which he justifies or forgives you, you are clear against the Word. *For if it be of works it is no more of grace, otherwise work is no more work.*

2. It

2. It must then be only the *evidence* of your being *justified* that you seek for in your *sanctification*.

And these two things premised, I now proceed.

1. We must allow any to take in any thing of their *sanctification* to help their *assurance*, which the *Word* allows, as the *Spirit*, and the *fruits* of it, *repentance*, *mortification* of *sin*, *new obedience*, &c. But then it must be done in the *Scriptures* own *cautions* and *way*.

2. The *Scriptures* lay down these following things.

1. *Christ's sanctification* to ours, or his true holynes.

2. *Faith* about our own *sanctification*.

1. As first, *Christ* is revealed to be our *sanctification*: *Christ* is made unto us *righteousness*, *sanctification*. I live, yet not I, but *Christ* liveth in me. Ye are *Christ's*; but ye are *sanctified*, but ye are *justified* in the name of the *L. Jesus*. He hath quickned us together with *Christ*: we are his *workmanship* created in *Christ Jesus* unto good works. *Jesus Christ* himself being the chief corner stone. *Christ* may dwell in your hearts by *faith*. That new man which after *God* is created in *righteousness*.

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*nesse and true holinesse. We are members of his body, of his flesh, and of his bones. And be found in him, not having my own righteousness. I can do all things through Christ which strengthneth me. That we present every man perfect in Christ Jesus. But Christ is all and in all. Your life is hid with Christ in God. See Heb. 13. 20, 21. All these Scriptures set forth Christ, the sanctification and the fulnesse of his, the all in all. Christ hath believed perfectly, he hath repented perfectly, he hath sorrowed for sin perfectly, he hath obeyed perfectly, he hath mortified sin perfectly, and all is ours, and we are Christs, and Christ is Gods.*

2. The second thing is *faith* about our own sanctification. We must beleeve more truth of our own graces then we can see or feel, which the Lord hath in his infinite wisdom and dispensation so ordered, that here our life *should be hid with Christ in God* that we should walk by faith and not by sight: So as we are to believe our repentance true in him, who hath repented for us, our mortifying sin true in him, *through which we are more then conquerours*; our new obedience true in him, who hath obeyed for us and is *the end of the Law to every one that believeth*.



*believeth*; our change of the whole man true in him, who is righteousness and true holiness. And thus *without faith it is impossible to please God.*

This is the Scripture-assurance for a child of God, or believer, to see every thing in himself as nothing, & himself every thing in Christ. *Faith is the ground of things hoped for, and the evidence of things unseen,* Heb-11.1.

All other assurances are rotten conclusions from the Word, and such things as true legal Teachers have invented, not understanding the mysterie of the Kingdome of Christ.

The Scriptures bid you see nothing in your self, or all as nothing. These Teachers bid you see something in your self; so as the leaving out Christ in sanctification, is the foundation of all doubts, fears & distractions. And he that looks on his repentance, on his love, on his humility, on his obedience, and not in the tincture of the blood of Christ, must needs believe weakly and uncomfortably.

But now, to propose some questions to you.

Quest.

*Quest.*

You say you feel not the change of the whole man.

*Answ.*

Yea.

*Quest.*

Then, I must prove your sanctification to you, not your justification.

*Answ.*

Yea, for they that are justified are sanctified too, which I cannot finde in my self.

*Quest.*

Will you say a thing is not there because you feel it not there?

*Answ.*

*But I do not know it to be there.*

*Quest.*

But will you conclude it is not there because you know it not to be there?

*Answ.*

Nay.

*Quest.*

You say well; for *David* cryed out in the bitternesse of his soul, that his sin was ever before him, and then his sanctification was out of his sight, and that God had forgotten to be gracious: But I said, sayes he, this is my infirmity: You know in a house when

when it is dark, all things are there that were before; but you see them not till the candle be brought in: The womans groat in the Parable was in the house, but she found it not till she had lighted her candle: Therefore you must say as *David*, Light my candle O Lord; and the spirit of man is the candle of the Lord.

Ans<sup>r</sup>.

*But I feel corruption more violent, which would not be if it were mortified.*

Quest.

You are mistaken in that, it is from *life* in you, and *spirit* in you, that you feel corruption; if you were *dead in sins and trespasses*, you could feel nothing no more then a *dead man*: These oppositions in you shew a twofold *law* within you, *A law in your members, with the law of your minde*: Two *natures* in you of *flesh and spirit*; the *flesh* lusteth against the *spirit*; nor is the light of a *meer naturall conscience*, or a *soul commonly enlightned* such a strange opposer and complainer against the *law of sin in the flesh*, as you seem to have in you: besides, *John saith*, If we say we have no sin we deceive our selves.

But



But I dare not carry you on too far by signs of this nature without Christ, who is a believers sanctification as well as righteousness. But to stop the issue of the soul in these questions, and scruples with this question.

*Quest.*

Can you have any assurance that the change that is in any childe of God, in this life, or their sanctification, is such in any particular act or work, as there is no spot of sin in it? Is it not mixt of flesh and spirit? Why then do you feel after it so as you do? Since the best and throughest sanctification in any, is not pure enough for the eyes of the Lord; why make you it then any bottom for assurance? You see all the while you have so done, you can finde like *Noahs* Dove, no rest for the soal of your foot; for saith Christ When you have done all you can, you are but unprofitable servants; and all our righteousness is but as filthy rags; and while you gaze on your work of sanctification, you finde a rottenness in every part of it, and call all into question, and finde fault both with your repentance, mortification, and new obedience and all; therefore you must take  
Christ

Christ in here for sanctification still, to settle and establish your spirit.

*Quest:*

*But what use is there then of my sanctification? Are not the fruits and effects of the spirit in me, such as follow immediately upon my being justified?*

*Ans.*

Yea, they are the naturall flowings and workings of your faith, they help to evidence your faith, and comfort your faith in their kinde and degree: But as I said before, they are given to be a light in some measure to your own, and others consciences: Let your light so shine before men; and glorifie God in your bodies, and in your spirits. Shew me thy faith by thy works; they are the bracelets of the Spouse, they are the beams of Christ the Sun of righteousness. Now, clouds may hinder the beams from enlightning a room, but the Sun is still where he was; the Tree you know is there where it was, when the Apples or Grapes may be blown down; so the glory of sanctification may be often darkned, and the fruits of it blown down by the winde of temptation, spoken on in the Parable: Yet then, such promises as these  
are

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are laid in for such a season : VVho is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse, and hath no light ? Let him trust in the Name of the Lord, and stay upon his God, *Isa. 50. 10.* And, the vision is for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it, wait for it, because it will surely come and not tarry : But the just shall live by faith, *Habac. 2. 3. 4.*

Quest.

*But why do the Apostles presse sanctification, and the new man so, and love, and new obedience, &c. in all their Epistles ?*

Ans.

I answered this parti y before. Sanctification is the beginning of the forming of Christ here in this life, in one part of him, which is Holinesse, which shall be perfected in the life to come, when we shall be fashioned like unto his glorious Body. Sanctification is the witnesse to the Righteousnesse of Christ, which being a glory out of sight, to the soul and the world, is made clearer by faith and holinesse to both : So as in sanctification, both soule and body, flesh and spirit joyn to glorifie the riches of



of Christ. Ye are bought with a price, glorify God in your bodies, and in your spirits, and walk as children of the light, and of the day. So as the wisdom of the spirit is seen much in the Word, in pressing sanctification, and praising sanctification, both to set forth the nature of the spirit in believers, and to quicken flesh and blood against an empty formal Profession.

## CHAP. V.

*The Parties third Doubt concerning Faith or Believing, which I call the Great.*

The third Doubt is

**W** Hether you do believe or no?

The great Gospel-secret concerning Faith or Believing.

**F**irst, I shall shew you my thoughts concerning the nature of this Doubt.

*It*

It is one thing to believe, and another thing to know we believe.

I suppose, none ought to question whether they do believe or no, but to believe til they be perswaded that they do believe, and more and more of the truth of their faith or belief, righteousness being revealed from faith to faith.

My grounds for this, are these :

1. Christs command to believe, and this is his Commandment, That we should believe on the Name of his Son Jesus Christ. Now, commands of this nature are to be obeyed, not disputed. Good servants doe not reason their duty out first with themselves, but fall to doing as they are commanded.

2. I finde not any in the whole course of Christs preaching or the Disciples when they preached to them to believe, asking the question, Whether they believed or no, or whether their faith were true faith or no? I finde one saying, Lord, I believe, help my unbelief: But not, Lord whether do I believe or no? *And* Lord increase my faith: But not, Lord whether is this true faith I have or no? It would be a strange question in any that were bidden to a feast,

to ask the master of the feast whether his dainties were reall, or a delusion? would not such a question disparage him for a Sorcerer? So in the things of the Spirit, to be over-jealous of the truth of them, as many poor tempted souls are, doth not become the faithfulness of Iesus Christ: The way to be sure of the truth of the good things, is to taste and see how good the Lord is. Spirituall things are best felt and tasted with feeding upon them. Eat O friends, drink, yea, drink abundantly, O beloved.

3. For any to doubt whether they doe believe or no, I finde to be a question only fit and proportionable for Christ himself to satisfie, who is called the author and finisher of our faith. None can prove more properly to a soul it believes then he on whom it believes. Who can more properly shew one that he sees, then the light wch enlightens him for that very purpose?

4. *Faith is truly and simply this:* A being perswaded more or lesse of Christs love, and therefore it is called, a believing with the heart. Now what infallible signe is there to perswad any that they are perswaded, when themselves question the truth of their



their perswasion? There may be some things which may strengthen and help, which I shall hereafter shew you from the Word, which are by way of effects and properties of this faith and beleef; but none can simply perswade a soul that it doth beleefe, but he on whom it doth beleefe: God shall perswade *Iaphet*. Who can more principally, and with clearer satisfaction perswade the Spouse of the good will of him she loves, but himself? Can all the love tokens, or testimonial Rings & Bracelets? They may concur and help in the manifestaion; but it is the voice of the beloved, *My beloved spake and said unto me, Rise up my love, my fair one, saith the Spouse.*

5. We ought to beleefe, till we be perswaded that we do beleefe; because the more we do beleefe, the more we shall be perswaded to beleefe: according to that place in the Ephesians, *In whom also after ye were sealed with the holy Spirit of promise: And he that beleeueth hath the witnessse:* though there is more to be said to this last cripture. The way to be warm, is not only to ask for a fire, or whether there be a fire or no, or to hold out the hands

hands towards it, and away, and wish for a greater ; but to stand close to that fire there is, and to gather heat.

6. We ought, I suppose, no more to question our Faith, which is our first and foundation Grace, then we ought to question Christ the foundation of our Faith : For as all Christian Religion is destroyed by the one, so all the salvation in that Religion to any soul in particular, by the other : Therefore it is said, they entered not in because of unbelief ; *And again,* The Word did not profit, being not mixed with Faith in them that heard it. And hence is the Apostles caution, Take heed lest there be in any of you an heart of unbelief.

7. It is Satans greatest policie, to put a soul upon such a question : For by this he sets on the soul for evidence from things which he knowes can afford little but a questionable assurance, as perswasion most upon marks and signes of our own sanctification, or works, which cannot hold good without Faith it selfe, to bring down *C H R I S T* upon them ; For he puts us clean back, if we observe. We are proving

proving our faith by our works, when as no works can be proved solidly good but by our faith ; for without Faith it is impossible to please God. We know that every peice of coyne or money is valued according to the image and superscription that it bears, and if *Cæsar* be not there, though it be still silver, yet it is not coyn, it is not so currant ; and he that hath it, cannot make such use of it, and so assure himself to trade with it, as otherwise he might do. So there is not any thing of sanctification currant, and of true practicall use and comfort to a believer, unlesse Iesus Christ be there, and the Image of Christ which is righteousness, &c. or true holiness. While Satan puzzles us in questioning our faith or believing, he keeps us off from believing, knowing that this is the condemnation. He that believeth not, is condemned already.



Wee are first to believe, and all other gifts will follow, &c.

**H**ere I cannot but wonder at any that keep souls in *acts* of *preparation* and *qualification*, from the *act* of *beleiving*, as if we could beleive too suddenly; & many a one loses some degrees of *faith* whil they are seeking it thus in the *evidence* of their *works*; for while *faith* is kept of from *Christ* & the soul suspended, *faith* decayes, and becoms *weaker* and *weaker*; when as if it were still exercised upon *Christ* in the promises, it would soon bring a clearer & more undeceivable evidence with it, then can any *other* way be ministred unto it.

In the *Gospel* al are immediatly called to believe; to day if ye will hear his voyce: Sirs *faith* the *Jaylor*, what must I doe to be saved? Beleeve say they on the Lord *Jesus Christ*. And this is the work, that ye beleeve on him whom he hath sent, *faith Christ* & *faith Phillip* to the *Eunuch*, If thou beleevest

with all thy heart thou mayst ; and he answered and said, I beleeve.

So as I shall draw this conclusion for many that are in the dark in this point, both Preachers and people :

That none can beleeve too hastily in Jesus Christ our righteousness, because righteousness is revealed from faith to faith ; and while we beleeve not, we live not properly, for the just shall live by faith ; and while wee beleeve not, wee may after a sort be said to be under condemnation ; for he that beleeveth not is condemned. So as we ought not to stay the exercise of our faith, either for repentance or humiliation, or any other grace ; but we ought to beleeve, that we may have these ; for faith worketh by love, &c. And adde to your faith vertue, faith the *Apostle*, and to vertue knowledg, and to knowledge temperance, and to temperance patience. and to patience godlinesse, and to godlinesse brotherly kindnesse. All these, are to be added to faith, or worke from faith ; nor are we to stay our beleeving till we be assured by some signes that we do beleeve ; we must beleeve that we may know that we do beleeve ; for the witnesse comes by beleeving. The spirit bea

bearing witnesse. Yet to these I allow you any examination or triall of your faith, which may consist with beleeving.

Well, I shall put some Questions to you after these grounds.

*Quest.*

Is faith alwayes with full assurance?

*Answ.*

*Nay.*

*Quest.*

Can you conclude you have no faith because you have not full assurance?

*Answ.*

*Nay.*

*Quest.*

You say well; for there are degrees of beleeving; one degree is to beleeve, another is to be assured you beleeve. There are in the Word beleevers of several ages; some are called little ones, weak ones, babes, children, strong men, some are such as have been sound beleevers, and are made weak through sin, and temptation, and ignorance of the Covenant of free-grace and their righteousness in Christ, and the glorious estate of a beleever under grace, is a man that is not perfectly healed of some infirmity.

For the nature and properties of true saving Faith which I told you on, They are



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*better discerned in the word and Christ than in the soul that hath them. because they are not in the soul purely, but with mixture of corruption; which like mud in the water troubles the sight and the spiritual discerning, and that makes so many beleevers who can spiritually judge, care so little to see themselves in their own righteousness, but in Christs; as Paul, and be found in him, not having my own righteousness.*

The nature and properties of true saving faith, is almost the businesse of the whole new Testament.

1. The nature of faith is this, *It is called the ground of things hoped for, and the evidence of things that are unseen.*

2. The properties are every where described by *repentance, and humiliation, and love, and godlinesse, and purity, and charity, and meeknesse, and all holy conversation, and prayer, and hearing, and obeying the will of God.* All these are with true faith; and a beleever is one, who though he hath all these, yet he will not behold them in himselfe but in Christ, and as Paul, *I live, yet not I, but Christ in me.*

Now the great mistake which I find in the ages before, is, the singling out the properties

perties of a true faith, & sending a beleever for his assurance most thither, in himselfe; which caused the beleevers of former ages, to walk in bondage, though with the spirit of adoption; & to make up their assurance much like the beleevers under the Law, from their obedience and repentance, and humiliation in themselves, *Christ* being much in the darke to them, and little seen then, And much of the same darkenesse covers this age we live in, who are very dark in that mystry of glory which *Paul* speaks on in belevers, as *sorrowing, and yet alwayes rejoycing, as dying, and yet behold we live, as having nothing, and yet possessing all things.*

But I pray, what temptation had you concerning your not beleiving?

*Answ.*

*I thought I was one of those that could not beleieve, and that I being such a sinner, it was not for mee to beleieve.*

*Quest.*

For your being one of those that could not beleieve, I shall speak to it in these Questions.

1. Is there any exception against you in particular, in the whole Book of *God*? As to say, you, such a one, or such a one cannot beleieve, you have no right to *Christ*?

2. Can the counsels of God, concerning the vessels of wrath be known? Can any say I am not elected, seeing his wisdom is unsearchable, and his wayes past finding out?

3. Are not some called at the eleventh hour of the day?

1. The theife upon the Crosse at the hour of his death?

Is not this Satans temptation then to perswade you to conclude any thing for your condemnation before hand?

2. For your other doubt of being such a sinner, and therefore not daring to believe, I shall put these Questions to you.

1. Do not they that would beleeve, onely if their sins were lesse or lesse hainous, beleeve rather upon some ground in themselves, then Gods command?

2. Do not the promises belong to sinners as sinners?

Ans<sup>r</sup>.

*Yea; but as repentant sinners:*

*Quest.*

*What were the Churches of the Corinthians, Ephesians, Colossians; and what was Paul before Christ came to him? Were they sinners or qualified? And what were all that beleeved, before they beleeved?*

Ans<sup>r</sup>.



*Answ.*

*They were sinners.*

*Quest.*

Came not the promise to *Adam*, even then when he was dead in sin?

*Answ.*

*Yea.*

*Quest.*

Whether were not you in their condition or no, that is, a sinner, according to your own apprehension?

*Answ.*

*Yea.*

*Quest.*

Whether are not you then as free for Christ to come to, as they were?

*Answ.*

*Yea.*

*Quest.*

Whether are not the promises as free, and open to you, as to them: You being all alike sinners, and Gods will being revealed no more for ones election then anothers, no more for their election then yours?

*Answ.*

*Yea.*

*Quest.*

Whether are any promises made to any in

*Christ*, or out of *Christ*, only in themselves? Is not *Christ* the onely qualified person for all promises? And so through *Christ* derived upon all his, we being said to be compleat in him; Doth not all fulnesse dwell in him, and all receive of his fulnesse? And are not all the promises in him, Yea and Amen?

*These Conclusions then I shall draw forth.*

1. Election and condemnation being secret things, belong to the Lord; and were not revealed in the Word to the end to hinder any from beleiving; for that were against Gods goodness and mercy revealed; and they that make such use of them, serve not the Lords ends, but Satans, for such an end is against the sweet simplicity of the Gospel of *Christ*.

2. The onely ground for any to believe, is the Word or Promise, not any thing more or lesse in themselves. This is the Commandement that ye beleeve on the Son of God.

3. The promises of *Christ* are held forth to sinners as sinners, not as repenting sinners or humble sinners, as any condition in us upon which we should challenge *Christ*; for then it is no more grace, but of works.

Now

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Now we are freely justified by his grace.

4. What ever promise there is which hath any condition in it, it is ours in him, that is in *Christ*, who was the onely conditioned and quallified person for all promises, all being in him *Yea* and *Amen*; and all being compleat in him who is the fulnesse.

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*A short Preface.*

**H**AVING thus far discour-  
sed occasionally upon  
these temptations, I shall  
adde a few *Observations* more  
for clearing the way of *Salvati-*  
*on* a little further, and then I  
shall open the severall *wayes* of  
*Revelation* that the *Mysterie* of  
*Godlinesse* hath been received  
in, and in what *seekings*, and in  
what *degrees* *Free-grace* hath bin  
enquired for in this present  
age.

## I.

*Gods first revealing himself to Man  
in goodnesse and Free-  
grace.*

**G**OD hath revealed himself under severall notions, and names, and orders, of working to man; and in them we are to rest, and not to form up Meditations beyond them; for beyond them is infinitenesse, and glory, and wee may sooner be dazeled then discernie any think of God or the workings in himself. There lye the *depths* of the *wisdom* of God, and the *unsearchablenesse* of his *waies*, and who can know *the minde of the Lord*? or who hath been his *Counsellour*?

God then that he might make himselfe out to the creature, first reveals himself in  
*good-*

goodnesse, and makes *man* according to *some-thing in himselfe*; so as there is more *Image* of a *God* in him, then in any other thing below: For *God* said let us make *man* in our *Image* after our *likenesse*, Gen. 1. 26. And herein is the *goodnesse* of *God*, that he gives any being to any thing but himselfe, & any glorious being to man, more then to any other; For *What is man* that he regardeth him, or the *son of man* that he visiteth him? He hath made him a little lower then the *Angels*, and crowned him with glory. Psal. 8.

*Man* being thus created, must know himselfe to be but man, and a creature; and therefore hath a *law* given out to live by, & to order his obedience to him that made him: But man being made meerly by the *will* of *God*, is made onely to continue by the same *will*, and not unchangeably good; that the creature might consider the glory he had, not to be his owne but onely at the pleasure of him that made him; which *will* and pleasure was revealed in the *law* of the *Tree of life*, and executed upon the obedience and disobedience in the creature or man to this *law*: And now man sins and disobeyes, and by this is brought to see the power of him that created him, who in this  
begin.



*beginning of things* revealed *himself* only in glory, power, and dominion, to the world, and in no other form or notion to the creatures he made but of Lord, or Creator, or Law-giver.

I find there was *infinite wisdom* of God appeared in the suffering the *fall* and *disobedience* of *man*; for by this, the creature came to see and acknowledge it self under the power of a law and in subjection, and *dependency* to him that created it: So as the *glory of God* was much advantaged by such a change; which if the creature had never experienced, could not have been so evident nor clear: And hence it is, that the *Angels* or *spirits* of an higher order fell too, as well as *man*: so as by this, the *power* of God was made knowne to the creature, and the creatures *subjection* or *dependency* upon God, to it selfe: This *change* running through the order of the whole Creation, *Rom. 8.*

The creature being thus brought by it self under a *change of condition*, God raises himself *advantages* and *glory* from hence, to make out himself before the creatures in his *power, will, mercy, love, &c.* that the world may know him more, & know that there is yet an *infinitesse* in him not to be *known*; and

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and all our knowledg is bounded in those *things* which he hath made out for himself to be known by.

To the time of *sinning* then, or the *first disobedience*, the Lord revealed himselfe only in *glory* and *goodnesse*; his glory was in the *creating* and *commanding*; his *goodnesse* in giving any thing a created being or subsistence for obeying and laying out his *I-mage* or *resemblance* upon one creature above all the rest, and making man to have *dominion* under him, yet for him, over the Creation.

But man now failing under the *power* and *curse* of a *law*, God reveals himselfe in *mercy*, and in a notion of *compassion* and *pitty*, and seeks out man who was now a sinner, and brings to him the *tydings* of *something* in a promise; which though it might be dark to him, who was now in the *region* and *shadow* of *death*, yet God made it something clearer by his dealings and carriage towards him *making coats* for him and *cloathing him*, and taking care for him; and so holding forth something of compassion towards him; yet mingling it so with the curse and *change* in the *creation*, and his *condition*, that he might live as well under  
the

the *anguish* of the *curse*, as the *power* and *comfort* of the *promise*, And how much of *Christ Adam* knew, how much the first *Adam* knew of the second, is not revealed, not much surely; for this *time* and that under the *law*, was the time of the hiding of this *Mystery* in *promises* and *sacrifices*, and the keeping it secret till that which was called the *Fulnesse* of time was come, and *Christ* was *manifest in the flesh*.

II.

*Gods Free-grace to sinners more discovered.*

**W**E find the *Scriptures* set forth *God* in a *notion* of *free-grace* and therefore we must so order our *apprehensions* and *conceptions* of *God*, that we may know him in his *Free-grace*, as well as in his *Love*, and look on him and consider him in this order of working. *God* first and more properly, had mercy upon man fallen and under the *curse*; and he is called a *God shewing mercies*, and *great in mercy*, and *rich in mercy*, and *plenteous in mercy*, *abundant in mercy*, and  
father



*father of mercies, and the Lord God merciful and gracious* : So as sinful man, who by the power of sin and the curse, was under condemnation (for *death entred by sin,*) yet by a power more infinite then that of sin and the curse, was raised up to be the *subject* of this *mercy*, and that *only thing* about which this *free-grace* or *mercy* was exercised : And thus *light* was wrought out of *darknesse*, and *good* out of *evill*. And now a work of *redemption*, more glorious then that of *creation* is beginning to the world ; and Gods work of *mercy* is exceeding the work of his *power*, and yet *infinitenesse* in both ; for God himselfe was to become a *creature*, or the *son of man* in this *second work*, which he was not in the *first*. And thus we see how, this change in the creature makes only way and *liberty* for the *fulnesse* of God to work out to the sons of men, as well in a work of *redemption* as *creation* ; and saving those that were made, as well as *making* them ; yet this work of *redemption* was carried at first in a *Mystery*, rather of *mercy* then *love* ; for there was little but a promise of *the womans seed* revealed ; so as here was rather *mercy* appearing as yet then *love*, and a *remedy* propounded to man for sin, by that  
time

time the sin was committed, to shew that God was never an *enemy*, though man was. And so much of Gods *good Will* onely revealed, as man might rather conceive himselfe not *destroyed* then *saved*, & rather not *damned* then *redeemed*; And that in the *Prophet* sets forth God rather at first in mercy and compassion to us, *None eye pittied thee, to have compassion of thee; when I passed by thee, and saw thee polluted in thy blood, I said unto thee Live, Ezk. 16. 6.* And the Apostle calls us *vessels of mercy*, that hee might make known the riches of his glory on his vessels of mercy, *Rom. 9. 23.* So as in this manner of revealing the infinite work of Salvation, we may be better satisfied, then by going out into the glory of Gods *counsels*, where we may lose our selves rather in the fulnesse of *Truth* then find any. So as thus God hath drawn out things more to our reason; for how can we think God who is infinitely pure, whose eyes are purer then to behold iniquity, can love a *sinner* as a *sinner*? All love is from something *amiable* in the thing loved; But what is there in man *saln*, and corrupted, for God to love or delight in, to make his delight with the sons of men, where is the comelinesse? Therefore

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fore God must from *meer grace* more properly then *love*, order some *righteousnesse* of *new glory* for man; in which, he may beautifie, adorn, and love him. And this is the *righteousnesse of Iesus Christ*, in which we are said to be *chosen* and *pred-stitinated* to the *adoption* of *sons*. Thus God in *free-grace* had *mercy* on us, and gave *Christ* for us; and in him we are *made* capable of the *love of God*, and *accepted in the beloved*, *Ephes. i. 6.* and not as some, that man was *elect*ed before *Christ*, the *body* before the *head*, and *Christ* for *man*, as shall appear more fully in another place.

### III.

*More of Gods Free-grace and  
Love; of mans sin and  
redemption; dis-  
covered.*

THE Scriptures reveale to us a *pure God*, a *just God*, a *perfect Law*, the *first man* *sinning*, a *law broken*, a *curse enteri*ng, *mercy* *working in a promise of life*, a *way of salva-*  
*tion*



tion darkly discovered, *Jesus Christ this way* this *Jesus Christ* given for sinners, and yet purchasing sinners; all this wrought in time, and yet a *predestination* and *election* of grace before all time, God loving us and giving Christ for us, and yet loving us in the same Christ. These things are thus brought forth in the Word, and the Spirit of God can onely guide us into safe constructions of the mystery thus revealed, and how to draw the work of *Redemption* into such order, that sin & death by the first man may appear, and righteousness and life by the second, and something of the counsels of God concerning both, before either was brought forth to the world; and yet but something, and not all.

I finde, before sin and righteousness did thus appear in the world, that God is said to *predestinate*, and *elect*, and chuse us. I finde that all this work, thus wrought in time, yet is said to be present before God in all time; and therefore he is called the Lamb slain so long ago; and we are called chosen in Christ before the foundations of the world were laid.

So as all I can finde out of this glorious mystery, which is made up of such contrary rwayes, and workings, of sin, and  
grace,

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*grace, justice, and mercy, an old Adam and a new, and predestination or election of grace, will onely amount to this ; That man sinned, God had mercy, and gave his Son, which was God with him from everlasting, to be that for man, and in man, which he could not be in himself , righteousness and true holinesse : And thus man becomes a new creature to God again, not in himself, but in another.*

*God still is the same , but man was not ; nor is God the lesse unchangeable because of some severall carriages or distributions of the same worke about man ; mans falling, and redemption in Chrrst ; mans sin and Christs suffering, may be said to be but the love of God ordering man to the praise of his free-Grace through several conditions, of innocency, sin, and righteousness.*

*Yet this I find further, that the main and glorious work of Redemption, was that full and final work, ordred by God the Father with himselfe. So as mans sin was onely serviceable to this, and was but for the bringing about of this, though not decreed of God, but occasioned by man. God fore-knowing the changeablenesse of his creature and so working by that, not taking any*  
*new*

*new counsels* upon this chang in man which he took not before, but ordering *this* to that *salvation* he had ever ordained ; nor is the revealing of *Gods predestination or election* in *Christ*, so much to let us see into the order of his *Counsels* (for *who bath known the mind of the Lord*) as to set up God in the glory of his *power, will, and wisdom* before our eyes, that we may not look at any thing as happening from its own causes, and to order us from conceiving any change in God, as if our *sin* and *Christs suffering* had wrought any alteration in him, either to *enmity or love*.

If you would know this Mystery without confusion, & yet in admiration, know that all this work of *free grace*, and *mans salvation* in *Iesus Christ*, was ever the same with God, who *calleth things that are not, as if they were* ; and *mans sinning*, and *Gods revealing Christ in promises*, and in the *flesh*, and in the *Gospel*, is, That the *creature* may partake of it, ; and whereas there is a work of *sin*, of *time*, of *persons*, of *order*, of *Scripture-notions*, of manifestation ; These are but so many several wayes by which the worke of *grace, love, sin, Christ, and salvation*, is finished in the things themselves.

And



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and al these several parcels of *Law, Gospel, Sin, Righteousnesse, Free-Grace, Election, &c.* go to the making up this body of Christ the Elect; the law could not have been wanting, for then there had been no transgression; and sin could not, for then there had been no *free-grace*; and righteousness could not, for then there had been no redemption; and *free-grace* could not, for then there had been no mercy; and election could not, for then there had been no everlastingnesse of purpose of God. So as this one infinite work of salvation is manifested in many parts to us, who could neither enjoy it, nor know it otherwise, not in that fulnesse nor infinitenesse as it is in God. And these many parts make up that one work of our Redemption in *Iesuu Chrift*; nor can we know any thing of it but thus in parts, not in the whole or glorious intirenesse of it, *Ve know but in part.*

IV.

*The Sonne of God how considered  
in the work of Salvation.*

**T**Here are certaine Scriptures which containe the Mystery; yet in the *letter* of them, hold it forth under a *divers notion* or word.

1. *God so loved the world that he sent his only begotten Son, &c. Joh. 3. 16.* with other Scriptures of this kinde, as *1 Joh. 4. 9, 10 &c.*

2. Of the other sort are these Scriptures *God hath chosen us in him before the foundations of the world, Ephes. 1. 4.*

*God hath saved us according to his own purpose and grace, which was given to us through Jesus Christ before the world was, 2 Tim. 1. 5.* with other Scriptures of this kinde.

Now these words say, that *God loved us, and gave Christ*, and that *he loved us in Christ*. And these may be both true, according to the *manifestation* of this *mystery* to us; for one *Scripture* contains not *all* of this *mystery* of *Gods love to sinners*. Some holds

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holds forth onely so much of it, as to make power and will in it appear; some, so much of it as to make *free-grace* appear in it; some, so much of it as to make love appear in it, some, so much of it as to make *pre-destination* and *election* appear in it; some so much of it, as to make *Iesus Christ* appear as the *Lamb slain before the world for sinners*; some, so much as to make *Iesus Christ crucified in time for sinners*; some, so much as to make *Gods love* appear in giving *Christ*; some, so much as to make *Christs love* appear in giving *himselfe*; some, so much as to make *Gods love* appear *complete* to us in *Christ*; some, so much as to make *Iesus Christ* appear the *Son of God*; some, so much as to make him appear a *son of man*, and a *saviour of men*, some, so much as to make him appear to *die for all*, and for the *world*, and some, so much as to make this all, and this *world* such onely as were his before the *world*, and onely all such as he had *loved and chosen*.

And thus is the *Mystery* opened to the sons of men in each part of *Scriptures*, which like so many several *Stars* give out their *beames* and *light* for the manifestation of this *Mystery of godlinesse*, *God manifested in the flesh*.

Now



Now we must be sure in our conceptions and notions concerning this redemption, that we raise not up nor form any thing to comprehend this *mystery* which God himself would not fold up in any single *word* or *notion*, there being so many *discoveries* and *appearances* of God; who though he be but one *simple, pure, glorious essence*, yet his *creature man* cannot behold him so, but as in so many *scattered* parts and *beams* of *glory*. Man cannot take God nor the *mystery* of God in, but by way of *parts* and several *kindes* of *excellency*, and so view him in one thing with another, and so in *Iesus Christ*.

So as when we would consider the *work* of *salvation* in and by *Iesus Christ*, we must take heed of straitning it into any such thing as the *effect* of *Gods love* onely, lest something be left out by our *narrow* conception, whereby the *mystery* is but in part represented; and the other *parts* of the *work* have no room, by which, though we may know more of one part, yet we may know lesse of another, like one who pumping *water* through a *narrow pipe*, fills not his *vessel*, while another that works through a *larger*, filleth his: And indeed, the not  
G taking

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taking in *scripture notions* in their *spirituall extent* and *variety*, but going out into some one notion more then another, which agrees better with some *principle* in us, may make us rather *opinionated* then *spiritually wise*.

But in the *work of salvation*, we must consider *Iesus Christ* as he is revealed with out his *incarnation*, before his *incarnation*, & in it; without it he is revealed to be the word of God, the *wisdoms* of God, *God with God*, &c. Before it, he is revealed to be the *seed of the woman*, the *promise*, the *elect*, the *covenant*, the *Angel of the covenant*, &c. In the *Incarnation*, he is revealed to be *Emmanuel*, or *God with us*, *Iesus*, *Christ*, the *Redeemer*, the *Mediator*, the *Priest*, the *Propitiation*, the *Son*, and the *Son of Man*, &c.

Now these severall *notions* will direct us, & order us to a *Scripture-revelation* of this *Mysterie*; for when we read of this *Son of God*, under the names or notions last spoken of, as the *Son*, or *Iesus*, or *Redeemer*: Then we are to consider of this work of *Redemption* in the *flesh manifested*, and amongst us; and then consider what part of the work comes under that *notion*.

And when we read of his *other names*,

we

we are to consider what *part* of the *mystery* falls under those, either without *incarnation*, or *flesh*, and so he was *one* with the *father*, &c. or else *before incarnation*; and so he was in the time of the *Law* of *ceremonies* and *types*; and from all these we may safely draw this.

That the *Son of God*, as *Iesus and Christ*, and so *manifested in the flesh*, was sent out, and given as it were of God; *foretold* and *figured* before he was given, ever with God, being *God* himself, & everlastingly present, both as *God*, and as *God and man* in the election of grace, being the elect in whom we are chosen, and whose body we are.

These *notions* of God as the *Word*, and as *Iesus, Christ, and Redeemer, and Mediator*, is but the drawing forth the *Mysterie* of *redemption* in its several parts and degrees: And all this is true, that God loved us, and gave Christ, and we were chosen in Christ, and he was the *Lamb slain*, both before the world in purpose, and in the world according to this purpose; nor are we to consider Gods love to us without Christ, nor Gods love to us before Christ, nor our selves out of Christ, in whom we are chosen: But rather thus, God loved us in Christ, and



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yet gave Christ: And all this is true in the way and order of manifestation, beyond which we cannot see; nor can we in a Scripture way consider any act of grace from God but in the Son, there being no way of *union* and *communion* with God for man, but by him who is both God and man.

### V.

*Gods love manifested in the Gospel-expressions.*

**V**Hereever there is any appearance of God in *mercy* or *grace*, or *love*, there is *gospel*; and whereever there is any *gospel*, there are such expressions and appearances of God: As in the *old Testament* we finde him under these names, the Lord thy God, the Lord, the Lord mercifull, and gracious, long suffering, and of much goodnesse: A Lord passing by the transgression of his people, loving His freely, counting them the Apple of his eye, the signet upon his hand, his Jewels, his Vineyard, his Children.

And

And in the *new Testament*, where God appeared in the *fulnesse of love*, there he is called a *father of mercies*; and his grace, *free-grace*, and his love, a *love manifested*, and *unsearchable*.

And thus the soul is to look on him, and consider him in *grace* not in *glory*; in *love*, not in *righteousnesse*: And this is that which will draw on the soul to have *communion* with him. We have onely to do with him now in the *Gospel-appearances* and *expressions*. In our first man *Adam* we had to do with him onely in a way of *subjection* and *righteousnesse*: But now in our second *Adam*, in a way of *sonship*, or *adoption*, and *free-grace*.

## VI.

The new Covenant, no Covenant,  
properly with us, but with  
Christ for us.

God makes no covenant properly under the *Gospel* as he did at first; but his covenant now is rather all of it a *Promise*. Man is not restored in such a way of Cove-

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*nant* and condition as he was lost, but more *freely*, and more by *grace* and *mercy*; and yet God covenants too, but it is not with man only, but with him that was Ghd and man, even *Iesus Christ*; he is both the Covenant, and the Messenger or Mediatour of the covenant. God agreed to save man, but this *agreement* was with Christ, and all the conditions were on his part: He stood for us, and articed with God for us, and performed the conditions for life and glory: and yet because we are so concerned in it, it is called, A Covenant made with us, *I will make a new covenant with them: and yet that it may not be thought a Covenant only with us, as the first was, it is called a new Covenant, & a better Covenant; and Christ is called the Mediator of it. And lest we should think some conditions were on our parts, as in the first, it is added, I will write my Law in their hearts, I will put my spirit within them: So as in this new Covenant, God is our God of free grace & righteousness on his part, not for any conditional righteousness on ours; yet in Scripture it is called still a Covenant, because God is our God still in a way of righteousness, though of redemption too, and of condition*



dition too ; yet not on ours, but on Christs part for us ; and yet it is a Covenant with us, because we are Christs, 1 Cor. 3.

## VII.

### *Gods manner of covenanting.*

**G**OD takes us into Covenant, not upon any condition in us before ; he brings with him Christ , and in him all the conditions, and makes us as he would have us ; not for the Covenant, but in it, or under it : we are not his people before he be our God first. *I will make a new covenant with thee, I will be thy God, and thou shalt be my people. I will write my law in your hearts, and put my spirit within you, Heb. 8. 10. You have not chosen me, but I have chosen you.*

## VIII.

*They that are under Grace revealed, are no more under the Law.*

**W**HILE we are out of *covenant* with God, we are in our own judgment, and others, under the *curse* for any *breach* of *law* or *disobedience*. But when we are once under grace revealed, we are ever under grace, and no more under the *law*: The *law* can only tell a *believer* he *sins*, but not *tax* him for any. *We are not under the law, but under grace. Who shall lay any thing to the charge of Gods elect? Who shall condemn? It is Christ that died.* Rom. 8.33.

## IX.

*When God is said to be in Covenant with a soul*

**A** *Soul* is then properly, actually, or expressly in *covenant* with God, when God hath come to it in the *promise*, and then

then when it feels it self under the power of the promise, it begins onely to know it is in *Covenant*; and yet to yield and obey, as if it were but to enter into that *Covenant* which God hath made with it in Christ: before it could do any thing; so as they that believe do rather feel themselves in that *covenant* which God hath made with them without any thing in themselves either *faith* or *repentance*, &c.

X.

*A justified person is a perfect person.*

**A** *Person justified or in Covenant*, is as pure in the sight of God as the *righteousnesse* of Christ can make him, (though not so in his own eyes, that there may be work for *faith*) because God sees his only in *Christ*, not in *themselves*: and if they were not in such a *perfect righteousness*, they could not be loved of him, because *his eyes are purer then to behold iniquity*, or to love a sinner as a sinner.



## XI.

*Sin separates not his from God,  
but from Communion  
with God.*

**N**O sins can make God who loves for ever & *unchangeably*, love us *lesse*; and yet a *believer* will grieve for *sin*, because it grieves the *Spirit* of his God; and though he *know sin* cannot *now separate* from God, yet because it once *separated*, he hates it, and because it *separates* still; though not from God, yet from Communion with God, *grieving the holy spirit of God.*

## XII.

*Christ in the flesh.*

**C**Hrist in the *flesh* was God *himself*, who that he might reveal his love to us, made us *partakers* of the *divine nature* by fashioning our *nature* for his own *glory* to *live in*, and by being both God and *man* amongst us and for us; and herein is the *mysterie* of reconciliation: None but the *nature*

*nature of God could reconcile God, and no nature but mans that had sinned could properly suffer for man; therefore there is one Mediator betwixt God and man, the man Christ Jesus.*

### XIII.

*Christ being in our nature.*

**C**Hrist was *love, mercy, and riches*, of *free-grace manifested in the flesh*, and in our *nature*, that they might flow out more abundantly upon our nature, on the vessels of *mercy chosen in this Christ before the foundations of the world.*

### XIV.

*Christs Love.*

**C**Hrists *love* must needs exceed all the *love* of the *children of men*; for he was the very *love* of *God clothed in flesh and blood*. This is he that was *red in his apparel*, as he that treadeth in the *winepresse*.

### XV.

XV.

*Christ doing and suffering for  
our sakes.*

**C**HRIST came into the *World*, that he might *do* what we *could not do* to the fulfilling of the *Law*, and *suffer* what we could *not suffer* for the *breach* of the *Law*.

XVI.

*Christs Mediatorship.*

**C**HRIST standing now as a Person betwixt *God* and the children of men, takes in the fulnesse of *righteousness* and *sin* from both natures; *righteousnesse* from *God*, and *sin* from *Men*, whereby all the *sins* of his people are *fully done away* by the infinite glory of that *righteousnesse*, both from *himself* and *us*.

XVII.



## X V I I.

*The right generall redemption by  
the second Adam.*

**C**HRI<sup>ST</sup> is the *second Adam*, in whom  
all are made alive, as all in the *first  
Adam* were dead; but not so as if all who  
were *dead* in the *first Adam*, were made  
alive in the *second*: but as the *first Adam*  
was the person in whom all that are *dead*  
did *die*, so *Christ* is the *second Adam* in  
whom all that are *alive* do *live*; for *Christ*  
is the common nature of the *living man-  
kinde* who *live* unto *righteousnesse*, as *A-  
dam* was the common nature of the *dead  
mankinde* who *die* unto *unrighteousnesse*:  
For as by one mans disobedience many were  
made sinners, so by the obedience of one many  
are made righteous: God hath concluded  
all under sin, That the promises by faith of  
Jesus Christ, might be given to them that  
believe, Gal 3.22.

XVIII.

*Christs Love.*

**T**He *love* of *Christ* exceeded in this, that he gave himself to *die* for *us* when we were *enemies* to him, and crucified him our *selves*, who came to be crucified for *us*; and could neither love him, nor *pity* him for what he did, *For while we were as yet sinners, Christ died for us, and greater love then this hath no man.* This is the *mysterie* that *man* could not live in *Christ* till he had *killed* *Christ* first: And thus he was wounded in the house of his friends. *O all ye that passe by the way, behold and consider if ever there were mysterie like unto this mysterie.*

XIX.

*Christs blood.*

**T**He *blood* of *Christ* was not the *blood* of *man* onely, but the *blood* of the *Son* of *God*, and therefore it was a *price* for *sin*: the very power of the *Godhead* as it were bleeding for *sin*, by which it is called, *The*  
Re-

*Redemption of his blood, and the blood of the Son of God.*

## XX.

*Christs blood poured out.*

THE *blood of Christ* poured out, wrought greater *compassion* in God towards men (I speak as a man) then the *sufferings* of all the men in the world could do, because he being begotten of God *himself*, and the *expresse image* of his *person*, though he could not *suffer* being so *infinite a glory*, yet because that *person* suffered which was God and man, or the *Son of God* in man, the *Father* in an unspeakable way beheld the *travel* of his soul and was *satisfied*.

## XXI.

*Christs vesture dipt in blood.*

CHRISTS *garment* which he was described in by the *Prophets* under the *law*, is of a colour to set forth *love* and *suffering* under the *Gospel*; for this is *he that came from Bozra* with his *garments* died red.

## XXII.



## XXII.

*Christs Comelineffe.*

**T**He *comelineffe* of *Christ* in the Gospel is a most *desirable comelineffe* for the sons of men to love; it is the *glory* of the *onely begotten Son of God*. full of *grace*, the sweetest object for those in misery to delight in. This is that *beloved* which is more *then another beloved*.

## XXIII.

*Christs beauty.*

**C**HRI<sup>ST</sup> hath both the *form* and *power* of *love* in him, and therefore it is that his *Sponse*, or *His* behold him as *white* and *ruddy*, and the *fairest amongst ten thousands*; *white* in the glory of his *Godhead*, & *ruddy* in the sufferings of his *Manhood*: and because of his *sweet ointments* or *powrings* out of spirit, the *Virgins* follow him, for his hands drop *myrrhe* upon the soul, even *spirituall graces* upon the *handles* of the *Lock*.

## XXIV.

*Christs names.*

CHRIST will be known to *his* by no other names but *names* of love & grace, a Lover, a Bridegroom, a Physitian, a Saviour, an Emmanuel, or God with us, an only begotten Son of God, the brightnesse of his glory, a mercifull & faithfull high Priest, a sacrifice for sin, a Mediator, an Advocate for sin, a Beloved; and he brings a soul to the banqueting house of spirituall things, and his banner over it is love.

## XXV.

*Christ and His.*

CHRIST having adorned *his* in the riches of his righteousness, looks on them and loves them in his own glory, so as they both love one another; Christ and His, delight in one another, Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thy eyes, with one chain of thy neck, saith Christ; and  
faith

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saith the Spouse, *My beloved is the fairest amongst ten thousands.*

### XXVI.

*Christs love in Heaven to us, or  
Christ exalted.*

**T**He love of Christ is more now in Heaven towards us, by how much more the love of God is gloriously shed abroad within him, yet his nature is the same; for he is no lesse man, nor more God then he was; but more excellently God and man, even the man Christ Jesus.

### XXVII.

*The Gospel is Christ revealed.*

**T**He Gospel is Christ himself and love revealed, or the word of God in the Word, or the glad tydings of what he hath done and suffered for sinners, and over whom he hath conquered, being Captain of our salvation, having spoiled principalities and powers, making a shew of them openly & triumphing over them, Col. I. 15. It is the ministry of life



life and peace, and glory, or God speaking to men from Heaven, & intreating them to believe, that he was born of the seed of David, suffered, died, and rose again for their justification; and that they are sitting together with him in heavenly places.

## XXVIII.

*The Mysterie of Christ in the Gospel, a mysterie of Love.*

**T**He whole businesse of Christ as it was begun in love, and brought forth in love unto the world, and all the *actings* and *workings* of it from Gods being in Christ to Christs sitting at the right hand of God, are but a *gospel* or *story* of *unspeakable love* revealed to the world; so, the carrying on of all yet, is in love; man in this *gospel* is only to be *perswaded* of such love in love, and *sweetly tempted* and drawn to love again in the *ministry* of the *Gospel*; and the *spirit* of love and adoption is shed abroad by the *Gospel* in the *souls* of men, to *reconcile* them who are otherwise *enemies* in their *minde*s by *wicked works*, and to make them love him,

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him, who never was an enemy to them in *Iesus Christ*, in whom they were chosen, though the mystery is revealed to us under a *particoloured work of sin and grace*.

### X X I X.

*A Believers glorious freedom.*

**T**He spirit of Christ sets a believer as free from *Hell*, the *Law*, and *bondage* here on *Earth*, as if he were in *Heaven*; nor wants he any thing to make him so, but to make him believe that he is so; for *Satan*, *sin*, *sinfull flesh*, and the *Law*, are all so near, and about him in this life, that he cannot so walk by *sight*, or in the clear apprehension of it; but the just do live by *faith*, and *faith is the evidence of things not seen*.

### X X X.

*All the sins of Believers done away on the Crosse.*

**T**Here is no sin to be committed, which Christ did not pay down the price of his *Blood* for upon the *Crosse*; making peace through

*through the blood of his crosse; and yet a believer will sin as tenderly, as if all his sins were to pay for yet; knowing that he is not redeemed to sin, but from sin; not that he may sin, but that sinning he may not suffer for sin, Christ is risen for our justification.*

XXXI.

*Christ offered to sinners.*

**C**Hrist in the *Gospel* calls out of *Heaven* to *sinners* by that very name, and tels them he hath salvation for them if they will believe him. Nor doth he stand upon *what* sins, lesse or more, greater or smaller; so as none can say they are not called on, and proffered salvation, be they never so *sinful*.

XXXII.

*A Believer must live in Christ, not in himself.*

**A** Believer hath a twofold condition; (yet as a believer but one) in *Christ*, in *himself*; yet he ought ever to consider himself



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self in Christ by faith, not in himself; in Christ he hath perfectly obeyed the whole Law, *perfectly suffered and satisfied* for all his sins to the justice of God, and in Christ is perfectly *just and righteous*; and therefore it is said that *our life is hid with Christ in God, and we are raised up with Christ, and made to sit together in heavenly places in Christ Jesus*, even already; but in himself there is a *body of lust, corruption, and sin*; and there is a *Law revealing sin, accusing, and condemning*. So as if a believer live only by *sense, reason and experience* of himself, and as he lives to men, he lives both under the *power and feeling* of sin and the law: but if he live by *faith in Christ*, believing in the *life, righteousness, obedience, satisfaction, and glory* of him, he lives out of the *power of all condemnation, and unrighteousnesse*. And thus a believer is blessed only in a *righteousnesse without, not within*; and all his *assurance, confidence, comforts*, are to *flow into him through a chanel of faith*, not of *works*, believing himself happy for what *another*, even Christ hath done for him not what he hath done or can do for himself.

## XXIII.

*How Christ and a Believer were  
one in sin and righteousness.*

ALL the ground of a believers righteousness and salvation, and exemption from the law, sin, and the curse, is from the nature, office, and transaction or work of Christ, and Gods accounting, or imputing; Christ stood clothed in our nature, betwixt God and man, and in that with all the sins of believers upon him, God having laid on him the iniquities of us all: In his Office he obeyed, suffered, satisfied, and offered up himself, and now sits as a Mediator to perpetuate or make his sacrifice, obedience, suffering, and righteousness everlasting; and thus bringing in everlasting righteousness: And God he accounts, reckon, or imputes all that is done in our nature, as done by us, calling things that are not, as if they were; and in his person, as in our person: And thus he is made sin for us who knew no sin, that we might be made the righteousness of God in him.

## XXXIV.

*We must come before God as having put on Christ first, not as sinners and unrighteous.*

**A** Beleever in all his dealings with God, either by Prayer, or other way of drawing neer, is to state, and consider himself thus in *Christ* in the first place, and to put on the relation of *Sonship* and *Righteousnesse*, and to look at or consider sins no otherwise in himself then as debts paid and cancelled by the blood of *Christ*; and by this all *bondages, fears, and doubtings* are removed, and his *Spirit* is free, *For the Son hath made him free*: And now he comes in *the spirit of adoption*, and calls God *Father*; and here begins all, *faith, hope, confidence, love, liberty*, when as others dare not believe themselves in such a condition till upon terms of *humiliation, sorrow* for sin, *works* of righteousness, they have as they think, a reasonable *measure, price, or satisfaction* to come with, and then begin to believe, hope, and be confident: And thus in  
way



way of compounding and bargaining with God, deal with him at all occasions: but *such submit not to the righteousness of God,* and the *free-gift of justification by grace,* and give *not glory to God*: For they that believe upon something first in themselves shall *as they have kindled a fire, lye down in the sparks of their own kindling,* and have nothing in Christ, because they will not have all in him, for we must either have *all* in him, or *nothing*: And though some will have *all* in Christ for *salvation*, yet they will have something in themselves to believe their interest in this *salvation*; and though this be not to reject Christ for *righteousnesse*, yet it is to reject his *free-promise* or *word of assurance* for this *righteousnesse*, and rather to be perswaded upon sight then faith, and sense then promise, and something in our *selves* then in *himself*.

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XXXV,

## XXXV.

*The Law is now in the Spirit, and  
in the Gospel for a Believer  
to walk by.*

THE Gospel is both a perfect *law* of life and righteousness, of grace and truth; and therefore I wonder at any that should contend for the *ministry* of the *Law* or *ten Commandments* under *Moses*, which is of lesse glory then that which is now revealed and exceeds in glory; and should strive for a Law without the Gospel, which is in the Gospel: Nor is the holiness and sanctification now such as is fashioned by the *law* or outward *Commandment*, but by the preaching of *faith*, by which the *Spirit* is given, which renews and sanctifies a believer, and makes him the very *Law* of *Commandments* in himself, and his heart the very two *Tables* of *Moses*: And though the *Law* be a *beam* of *Christ* in *substance* & *matter*, yet we are not to live by the *light* of one *beam* now when the *Sun* of *righteousness* is risen himself; that was a fitter  
light

light for those who lived in the region and shadow of death : And it is with the Law now, or light of righteousness, as it was with the light in the Creation, when that which was scattered, was gathered into one body of light : So Christ now being revealed, holiness and righteousness, as well as grace and love, is revealed in him and gathered up in him. And what need we light up a candle for the children of the day to see by? What, is there any striving for a stream in the *chanel*, when the fountain is open? Nor doth it become the glory of Christ revealed, to be beholding to any of the light upon *Moses* face. The word is now made flesh and dwells amongst us, and we behold his glory as the glory of the only begotten Son, full of truth as well as grace.

## XXXVI.

*Legall and Gospel-Commandments  
and Duties.*

Gospel-Commandments and Legall Commandments, do not command in the same power, in the same manner, or to the same end : The Law commands us to



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obey, to love, to fear, to be holy, that God may be our God, & we his people; the Gospel commands us to obey, & love, because we are the *people of such a God*; The Law commands us in the *power of God* as a Law-giver, and Tutor, or Minister; the Gospel in the power of a *Father*, the Law commands by *promises* and *threatnings*,  *blessings* and *cursings*; the Gospel perswades rather then commands, & rather by promises, and exhorts rather then bids, & reasons us to duty rather then enforces, and rather draws us then drives us: and by setting forth promises and priviledges, and prerogatives, and works done on Gods part, and Christs part for us and in love, rather argues us into doing & working, & loving reflections again: and Christ is chiefly propounded, both for *holiness* and *obedience*, for *mortification* and *newness* of life: So as the Gospel commands us rather by *patern* then *precept*, and by *imitation* then *command*, Heb. 12. 1, 2, 3.

Nor to the same *End*. The end of the Law was to *bondage*, *fear*, *tutorship*, *revealing of sin*, *outward obedience* and *conformity*: The end of Gospel laws is to *love*, *newnesse of spirit*, *praise* and *thanksgiving* for *righteousnesse*, and *life received*, and

and testimony to our righteousness received in Christ. *Having these promises, let us cleanse our selves from all filthinesse both of flesh and spirit, Rom.* And thus, *Christs yoke is easie, and his burthen light, and his Commandements are not grievous*, for they are *Commandements* that carry life and power, and quicken to that duty they command, like the Sun who warmeth us in the very shining upon us: and we work, and walk, and live under the Gospel, as being saved already, and redeemed, and bringing forth the power of this redemption and salvation, through the *spirit of adoption*, freely working to the praise of that *free grace*, and freely obeying for such free redemption, and doing every thing in love, because of the *love shed abroad in our hearts*; & neither taking in *judgements* nor *hell* or *damnation*: nay, nor *Heaven*, nor glory, to force on the work, or quicken the duty: but doing all from the *Law of the Spirit of life in Christ Jesus*, except when corruption or temptation hinders the freeness and spiritualness in the duty.

## XXXVII.

*The Gospel in the holinesse and  
grace of it.*

There is doctrine of *holinesse* in the Gospel, as well as *grace* and *love*; and there are *commands* for *obedience*, as well as *tydings* of *forgiveness*: The *grace* of God that bringeth *salvation* hath appeared to all, Teaching us, that denying *ungodlinesse*, &c. we should live *soberly, righteously, and godly*, Tit. 2. 12. And this kinde of Gospel is such in the revelation of it, as fits both God & man: God the *Father* may be seen in commanding *holinesse*, and the *Spirit* in forming the *holinesse* commanded, & the *Son* in redeeming us to *holiness*, even to the will both of the *Father* and the *Spirit*. And this Gospel fits man, who is made up both of *flesh* and *spirit*, and so hath need of a *law* without, and in the *letter*, as well as in the *heart* and *spirit*: The *Law* is *spiritual*, but we are *carnal*, Ro. 7. Nor can such a state of *flesh* and *spirit*, be ordered by a *law* only within; for the *Word* and *Law* of the *spirit* meerly is for a *spiritual condition* or *state of glory*, as *angels*, who



who onely live by a *law spiritual*, or *word of Revelation*: But our estate here being partly carnal, must needs be ordered yet in part by the *Law of a carnal commandment*, and yet this *law* is not such as it was before, a meer *law* in the letter, but it is now under the *Gospel*, a law of life, spirit, and glory; it is a *law* in the hand of *Christ*, and with the *promises* of *Christ* about it to make it spirituall indeed. And this is according to the *just, wise, and righteous distribution* which God hath made to our *divers* estate of *flesh* and *spirit*, by dealing out to us both the *word* & *spirit*, the *letter* and *life*. Therefore the *Word* is called *Scriptures* given by inspiration, and is profitable for doctrine, &c. 2 Tim. 3. 16, 17. And the *Spirit* is called the *anointing*, and *teacheth all things*, 1 Joh. 2. 27. And *I will put my law in their mindes*, Heb. 8. 10 11. And the *Comforter* whom *I will send, he shall teach you*, Joh 14. 26. 1 Thess. 4. 9. Acts 2. 17.

Thus, whatever doctrine of holinesse is in the *new Testament*, we are to receive it, because it is now the doctrine of him who is the *Lord Jesus Christ*, the *Lord* as well as *Jesus Christ*, and one who *commands* as well as *saves*: Nor is there any covenant of

*works* in such kinde of obedience: *Life* is given us to make us obey, but not for obeying.

## XXXVIII.

*The new Covenant further set forth to be meerly a promise.*

**T**HE *Covenant* that is called the *new Covenant* that *God* makes with *his* now under the *Gospel*, is all on his own part, without any thing on *mans*, he makes himself ours, and makes us his, all is of his own doing: though a *Covenant* in the *strict legal common sense*, is upon certain *articles* of agreement & conditions on both sides to be performed: Thus stood the *old Covenant*, there was *life promised* on condition of obedience, and so in *covenants* and *contracts* betwixt *man* and *man*, but now there is a *Covenant* or rather *promise* in *Jesus Christ*, who is called the *Mediator* or *Mannager* of the *covenant*, in which *God* gives himself freely in *Christ*, to be the *God* of a *poor sinner*, *Christ* undertaking all, both with the *father* and the *soul*: such a kinde of  
covenant

covenant was established with Noah, Gen. 9 11. Behold I establish my covenant, &c. nothing required on mans part: This is called a new Covenant, for it is clear against the strain of the old, wherein man was to have his life upon condition: yet it were good, that we did not rest too much in the notion of a covenant: nor is it the way of a covenant that the Gospel uses, but rather the promise, or grace, or salvation; for the Spirit uses the word Covenant only by way of allusion; and because the soul being under the power of the spirit, doth it self contract and covenant with God to obey, though God gives no life in such a way of a covenant or obedience. And I observe, that the usage of this word hath a little corrupted some in their notion of free-grace, & makes them conceive a little too legally of it: And I conceive, that the Doctrine of it in Heb. 8. 10, &c. I will write my law, &c. And I will take away your stony heart, &c. And put a new spirit within you, Jer. 31. 31. Hez. k 36. 26. doth clear it to be onely promise and grace, and free-love to a sinner; for if any thing were to be done for life or salvation, we should darken the glory of free-grace, & make it a promise neither



who ly of *grace*, nor wholly of *works*. And if it be of *grace*, it is no more of *works*, otherwise *grace is no more grace*, Rom. 11. 6. Nor is this *promise* of *salvation* given to *sinners* as *sinners*, barely, simply, and singly; nor as *qualified* or *conditioned*; not to *sinners* as *sinners*, for God can only love in Christ; nor as *qualified* and *conditioned*; for so life should be *purchased by us* rather than for us; so as we are onely *sinners* in our own and others *judgements*, but truly loved in Christ when the promise comes. And thus the Scripture calls us *ungodly*, and *sinners*, and *children of wrath*: Not that we are so, but *seem* so; or not so in Gods account, but the *Worlds*: So as here is ground enough for any to offer *salvation* to the *veriest sinners*, & for the *veriest sinners* to receive; for God is in Christ *reconciling the World unto himself*, not *imputing their trespasses unto them*, and hath committed to us the *Word of reconciliation*, 2 Cor. 5. 19.

## XXXIX.

*The way of assurance for  
Believers.*

THE surest knowledge that any one hath that they have received the *promise*, is, the closing of their heart with Christ, the real *receiving* and *beleeving*, the *relying* and going out of the heart upon Christ: *the just shall live by faith, Rom. 1. 17. We walk by faith, and not by sight.* This was the assurance the *Father* of the faithfull had, who staggerd not at the promise, but gave glory to God: Yet this assurance is such, as the soul cannot be content with onely, there is something in man beside faith to be satisfied, reason will have more light to see by: and therefore the working of the spirit in new obedience, and love, and repentance, and self-deniall, are such glimmerings as the soul may be refreshed by, though not strengthened by, and comforted by, though not supported by: Works though they cannot assure by themselves, yet raised up by faith, may with it cheer up the soul: if we believe more of these

these *works* then we see or feel, and so *strengthen* them by faith, they may be like the *tokens* and change of raiment by which *Jacob* was perswaded that *Joseph* was alive; by these we may be better perswaded that we *live*, and *live* in Christ: Therefore the *soul* being a reasonable & *discourfive spirit*, is much satisfied in such a way, when the Spirit of God helps it to reason, and draw conclusions, as thus:

The *Word* sayes, *Whosoever believes shall not perish.*

*But, I believe, saith the soul, and therefore according to this Word, shall not perish.*

The *Word* sayes, *To believe* is to *receive*, or put *confidence* in, or *trust*, as in *Iohn* 1. 12.

*But, I receive Iesus Christ for mine, I trust in him for salvation, therefore I believe.*

The *Word* sayes, *Repentance, love, self-deniall, obedience* to the *will of God*, are all the fruits of the *spirit*, but these are in me; I can *repent*, and *love*, and *deny* my self, and *obey*.

The *Word* sayes, That we are *compleat* in Christ, and *righteous* in Christ; but when I *repent*, or *love*, or *obey*, I *believe* I am in Christ;



Christ, and therefore, my love, and repentance, & obedience is such as I may believe, though not in themselves, yet in him to be good and spirituall.

And thus a believer may believe for assurance, and yet reason for assurance : and some other questions a believer may put to his own spirit, and draw it out into more conclusions for believing : am I Christs or my own ? If I be Christs, do I walk with Christ ? and live to Christ ? and obey Christ ? Do I delight in Christ, and those that are Christs ? Or do I live to my self ? to my lust ? to my profit, or credit ? to others or the world ?

## XL.

### *The Gospel-Ministration very glorious.*

**T**He *ministration* of the Gospel exceeds in *glory* : for now under the *ministry* of Iesus Christ himself, the *heavenly things themselves* are brought forth, the *free love* of God in Iesus Christ, and the *free love* of Iesus Christ himself, all the *powrings out* of spirit,

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spirit, and the full *discoveries* of love, were reserved for *Christs* own day; the Kingdom of God, the *righteousnesse*, the *justification*, the *forgivenesse* of sins, the *spirit* of comfort, the glorious *liberty* of peace, & joy *unspeakable*, are the glory of *Christ* come in the *flesh*, the *treasures* that went with his own *person*; they under the *Law* saw this day but afar off, they saw but the *blood* of *Bulls* and *Goats*, and *grace* and *peace* afar off: but blessed are our *eyes*, for we *see*, and our *ears*, for we *hear* that w<sup>ch</sup> *many Kings* & *righteous men* have desired: we see the *Son of God* *bleeding* himself, and are under a more *spirituall* *sprinkling* then they; they were under a *fleshly purifying*. they were as *children* and *servants* that were not at age, & so had neither the *use* nor *freedom* of the *heavely inheritance*; they were subject to *death* and *bondage*; We are *delivered* to *serve* him *without fear*: they were kept under the *schoolmastership* of the *Law*; we (now the *fullness of time is come*) enjoy the *pretious liberty* of the *sons of God*, the *light* which they lived in before, was *glorious*, compared with the *darknesse* the *Nations* lived in even under a *region* and *shadow of death*; but it was *darknesse* compared with the *light of the Go-*  
spel;

spel; now *light* covers the earth, and it is not such an *enlightning* as that of *mount Sinai* to *bondage* and *fear*, a *light* with *smoak* in it, and *thunder* in it, or a *light* with *types* & *terror* in it; but a more *clear*, *comfortable*, and *soul-refreshing* light; the *beams* of *Christ* now *shine* with *grace* and *love* upon the *souls* of his people, like the *Sun* in the *Spring* time, in whose *light* there goes a *vertue* which causes the earth to *spring* and *blossom*: so do the *souls* of the *Saints* under the *Sun* of *righteousnesse* now; *grace*, *mercy*, and *salvation* is in the *light* thereof; and *love*, *joy*, *peace*, with all the *fruits* of the *Spirit* do appear.

So as *Gospel-times*, have the *substance* and *body* of *Christ*, and all that is *Christ*s; the *Gospel-ministry* hath the *flowings* of the *spirit*, *Act. 2. 17, 18. Ioh. 16. 17.* hath *power* and *life* in it, to *change* the *soul* from *glory* to *glory* by the *Spirit of the Lord*, *2 Cor. 5. Ioh. 5. 25.* hath *spirituall freedom* to set *souls* at *liberty* from *death* and the *curse*, & *everlasting righteousnesse* is brought in, *Dan. 9.* and the *fulnesse* of *age* is come, so as the *severity* of the *Law*, the *Schoolmaster*, hath done *whipping* us; we are now under *grace*, *Gal. 4. 5, 6.* the *Gospel-ministry* hath



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hath Iesus Christ himself, no signe of him, no *type* of him ; here is no *sacrifice* now, no *Moses* now. but the very Son of God, and with him a whole change of the Priesthood and Ordinances , now no more Priests to reconcile God , but God reconciled, and Ministers of reconciliation; the Ordinances *few, clear, and spirituall*, and the Ministry *free and large* ; no more to *Jew* only, but to *Jew and Gentil*, even to the World. God *so loveth the world now, that whosoever believeth, shall have life*, *Isay 54.1.*

XLI.

*In what kinde the Gospel is glorious.*

**T**Hough the Gospel tels of glorious things, yet they that *overlook this glory* may soon see little of it, for in the *Word*, there is but a *little noise*: A sad story of *one crucified, dead, and risen* ; all the outside is but mean , the ministry only a plain businesse of *tydings*, or the *foolishness* of preaching, *1 Cor. 1. 18.* The other wayes of it, plain and homely, some water for Baptism,

a little *bread* and *wine* for food. The meanest and poorest most commonly for followers and friends of it : not many *noble*, nor many *mighty*, 1 Cor. 1. The Ministers of it, or Preachers & Publishers of it, but homely : What is *Paul* or *Apollus*, but *Ministers* by whom we believe? 1 Cor. 2.5.

The *House* of God, or family, or Church, some poor ones called *Saints* in fellowship, the *Officers* but few and plain, *Pastors*, *Deacons*, *Elders*, the *Laws*, some bare words of entreaty, as well as command : all, both *Word*, *Ministry*, *Officers*, with all the doings and administrations that concern *Christ*, all suited to a poor crucified, dying *Iesus*, to a state of humiliation : And thus, all so mean, as to the *Jews* a *stumbling block*, and to the *Greeks* foolishnesse, 1 Cor. 1.23.

Thus the *gospel* looks on the worldly side of it, Thus *Christ* neither striving nor crying, nor any one hearing his voice in the streets Matth. 18.19,20. Thus is the work of salvation carried in a myserie : This is the *Wisdom* of God in a mystery, 1 Cor. 2.7,8. And yet great is this mystery of godlinesse.

First, in *Iesus Christ* himself, though he look like the *Carpanters* son, yet he is the only begotten *Son* of God, full of grace and truth :

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*truth: The brightnesse of his glory, and expresse image of his person, Joh. 1. 14. Heb. 1. 2. The Word it selfe or Scriptures, though a Word or Booke like a common writing, yet it is a Word of truth, The power of God unto salvation, Rom. 1. 16.*

*The Ministry, though but a little plain teaching, yet mighty to save, to cast down high imaginations, to reconcile; and the Ministers of it, Stewards of the mysteries of God, Ambassadors in Christs stead; their feet beautiful, with glad tydings to sinners, 2 Cor. 4. 7. 2 Cor. 5. 20.*

*The people of God, or freinds of this Gospell, though counted the off-scouring of the world; yet a spirit of glory resteth in them, 1 Pet. 4. 14. As dying, and yet behold they live; as sorrowful, and yet alwayes rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things 2 Cor 6. 10, 11.*

*The kingdome of God, though a thing not seen, yet righteousness, peace, and joy, Rom. 14. 17.*



## XLII.

*The form of the Gospel, or way  
of dispensation.*

THE Gospel is formed up of exhortations and perswasions. *We beseech you to be reconciled, &c. And suffer a word of exhortation, &c. And of conditional promises, &c. As, whosoever believeth shall not perish, &c. Of threatnings, as, he that beleeveth not is condemned, &c. Of Commandments, If ye love me, keep my Commandments, &c.*

Now this Gospel thus fashioned, is on purpose for the better *dispensing* of it to the souls of his people, that his divine & spirituall things might be more *naturally* conveyed in a *notionall* and *naturall* way, as the Key is made fit to the *Wards* of the *Lock*. And this is the end rather of this *Gospel-fashion*, then any supposed free-will in man as some imagine: for the *Gospel* is offered not upon freedom of will in any, but that those who are made to receive it, should be wrought on in a way as near to their own condition and nature, or reason, as can be:  
for

for none are converted against their will, but their will is spiritually changed, and so they are made *willing in the day of his power*. God doth not *break up* the hearts of his people, but doth open them, and *stands & knocks*. *Lydas* heart was opened, and he *stands at the doer and knocks*, *Revel.* This is the *Gospel-way* of his enterance, He doth not *strive nor cry*, nor doth any one hear his *voice in the streets*: He doth not force in himself, nor any thing of his into the soul, but brings in *spirituall things* so naturally as they cannot, nay, will not resist.

## XLIII.

### *Gospel-promises.*

**T**He *promises* are but words of Gods *ingaging* himself to man freely, and of grace; and as his promises are of grace, so his performances are in faithfulness: And in these promises, the *love* of the *Father*, *Son*, and *Spirit*, are conveyed, and the *treasures* and *riches* of salvation to sinners. And thus in this *life*, all is passed over upon *Word* to us, and for our believing this *Word*, & taking in the things of *Iesus Christ* thus upon

upon Gods bare *ingagement*, he hath bound himself freely to give all hereafter, and yet all is of free gift too, *things freely given to us*: And in this time of our waiting, and believing, & relying, we have one earnest, even a spirituall and glorious earnest, given to us here, even *the holy Spirit of promise, which is the earnest of our inheritance*; though some *promises* speak of *conditions*, as of *faith* and *repentance*, &c. Yet they are only ours upon this *condition* that they were Christs before, for *in him all the promises are Yea and Amen.*

The promises that God makes thus in Christ are free, and being made in Christ are more free; for Christ is all that to God that we should be unto him: and we are in Christ so as Christ takes away all discouragements and excuses in any that dare not believe them to be theirs; and therefore, *The spirit and the bride say, come, and whosoever will, let him come, and take of the waters of life freely*, Rev. 22.



## XLIV.

*God under the Law, and the  
Gospel legall, and Gospel-  
worshippers.*

**B**Efore *Jesus Christ* came in the *flesh*, and offered up himself, *God* offered him before hand in *Types* and *Sacrifices* of blood, &c. and the whole Ministry was a Priesthood, so as the Priesthood and Sacrifices of the Law did set forth and shadow *Christ* in way of offering, or sacrifice to *God the Father*; and therefore *God* under that dispensation, did appear rather under a *condition of reconciliation* then *reconciled*, though all were saved then actually in the same *Christ* who was to suffer: But how much of this salvation they knew, is a question: it is very likely, and something clear from the Word, that *God* was very sparing in that time of the discoveries of himself in *Christ*; and they rather saw him in his glory above then below, and possessed the inheritance of the Redemption, rather then the ministration or gospel of it.

God

God appearing thus, the whole ministry of the Law was taken in as agreeable to this manner or patern; and the Law of *Commandments* revealed on *Mount Sinai*, did help to the form of this ministry; and made *sin* appear and abound more; for which, such sacrifices were prepared. And thus the whole *frame* of the *old Testament*, was a draught of Gods anger at *sin*, the Law revealing *sin*, and *Jesus Christ* offering for *sin*: And so God in this time of the Law, appeared only as it were upon terms and conditions of reconciliation; and all the worship then, and acts of worship then, as of prayer, fasting, repentance, &c. went all his way, and according to God under that appearance; and every thing of worship seemed to bring something of *peace* and *atonement* in relation to the great *atonement* to come by *Jesus Christ*: And in this strain runs all the Ministry of the *Prophets* too, in their exhortations to duties & worship; as if God were to be appeased and intreated, and reconciled, and his love to be had in the way of purchase by duty, and doing, and worshipping: so as under the Law, the efficacy and power was put as it were wholly upon the duty and obedience performed;

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as if God upon the doing of such things, was to be brought into terms of *peace, mercy, and forgivenesse*; so as their course then, and the service then, was as it were a working for life and reconciliation.

But now under the *new Testament*, God appears in Christ, & *reconciliation* is finished, peace is made by the *blood of his Crosse*; and now the Ministry of the *New Testament*, is not a *Priesthood* of any more offering Christ to God in Sacrifice, but of offering and tendering the tydings of a *fully reconciled* God in Christ to man, and of a Sacrifice already accepted for sin; so as now there are no Priests, but Ministers, or Stewards, or Ambassadors for dealing out, and dispensing the love of God to man, and for publishing the glad tydings of peace; so as all worship now and spirituall obedience, is to run in the way of this dispensation, not for procuring love or peace from God, nor for pacifying, but for love procured, and peace purchased by Jesus Christ.

If these things thus stated, were more fully and spirituallly opened, there would be more *gospel-teaching* & obeying: for mans obedience towards God is not so *rationally*, nor orderly carried, nor so purely as the  
Gospel



Gospel calls for, but they run in a *legall strain*, and would work God down into his *old and former way* of *revealing himself* as under the *Law*, when he seemed to be only in the way to *reconciliation* and *peace*, rather then *pacified*; and thus in *prayer*, and *fasting*, and other *acts of obedience* they deal with God as they did under the *old Testament*, not considering the *glorious love* revealed in *Christ crucified*, and how all *gospel-Ordinances* are only *wayes* and *means* for God to reveal this *love & grace* by the *spirit of adoption*, not any *wayes* and *means* of ours for *getting* some *love* from God which *Christ himself* hath not gotten for us.

## X L V.

### *God and his in Reconciliation.*

They that have received the *word of reconciliation*, are in a very *pretious*, and *comfortable* and *peaceable condition*: they are *lovers* of God and Christ, they are no more *suck enemies* in their *minde*s by *wicked works*, they *oppose* not the *will* of God as they did, they *resist* not the *Word* of the *gospel*,  
I they

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they sleight not the *communion* of the spirit of God, they are tender of any thing that is Gods; they count not any thing *their own* for God, he shall be welcome to all; if he call for their credit, he shall have it; they know *they have a spirit of glory resting on them*; if he call for their possessions, they leave father, and mother, and brethren and sisters, and lands, for his Names sake; they know these are not to be compared to the *glory which shall be revealed*, and they shall have an *hundred fold in this life*: if he call for their life, he shall have it, they know, he that will *lose his life for his sake*, shall *find it*.

And being thus reconciled to God, they are friends with every thing of his; every *gospel-mystery* they know they receive; and every thing of his they know not, they *wait till he reveal ever this unto them*: & though they do not receive it, because they know it not yet to come from God, yet they do not reject it, because it comes in the likenesse of his Word, lest they *be found fighters against God*, and *crucifie the Lord of glory* in ignorance, like the *Jews*.

And being thus reconciled to God, they are lovers of all his; they *love the brethren*, and

and if there be a *naked* disciple, they cloath him; if an *hungry* disciple, they feed him; if an *imprisoned* disciple, they visit him: *I was naked, and ye cloathed me, &c.*

And being thus *reconciled*, they behold God *reconciled* to them too; they are now in the way of his *love*; for now God *freely communicates* with them, and *meets* them in Christ, he shines on them in the *face of Jesus Christ*.

Now God and the soul thus *reconciled*, are in a full enjoyment of each other, as the *husband* and the *spouse*, the *father* and the *son*, there is no parting *rights* and *propriety*; God hath not any thing in Christ, in *Heaven* or *Earth*, but it is theirs: *all things are yours, and you are Christs*, and *Christ is God*, and every thing of theirs is his.

## XLVI.

*The fears of weak Believers;  
and the Remedies.*

**W**Weak believers are like melancholy people, who think things far other



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wife then they truly are ; rightly *smoking flax*, where there is more *smoak* then *light*, more *ignorance* then *true discerning*.

The fears they are in, are of this kinde.

1. They cannot be perswaded their sins are pardoned indeed ; they *would*, and they *would not* believe it; they cannot, from the *spirit* that is in them, but close with *Christ*, and clasp about him for salvation; yet then they are not sure they have him ; they may be deceived they think in that.

2. If Faith carry them on to believe a little more or better of their condition ; yet the pride of some *sins* will not down with them : some of their *sins* which they have made their *darlings* more then others, and cherished themselves in, Oh, these they think are either too *great*, or too *often committed* to be *all forgiven*, and at once. The *remainders* of these *sins* lie like dregs in the bottom, & their *conscience* cannot be satisfied that *God* hath fully pardoned.

3. They look not upon *God* in the pure *simplicity* of his *word* and *promise*; but they suspect and are jealous *God* hath some reckoning still behinde, because they are *sinful*; & *God* is purer then to behold iniquity: and they cannot believe that *God* can bear with

with all those corruptions and transgressions in them.

4. They think, though God may be *reconciled* with them and *love* them at some times, (for they (poor soules) onely reckon the seasons of the Spirits comforting and breathing for the times of *forgiveness*,) yet God may be provoked again and angry again for new *sins* and *failings* : and then they are as much troubled how to come at any peace again as they were before : and then it must be onely another *Sunshine* of the like *comfort* must *warm* them into *peace* and *believing*.

5. They cannot perswade themselves how they can *sin* as they do daily, but that they are *accountable* for all the breaches; and so set up new *scores* of *sins* in their consciences, and keep reckoning for God, and disquiet themselves in vain.

6. They think every *affliction*, or *trouble* that befalls them, is a punishment for some *sin* they have committed, and they look on them as *messengers* of *wrath* from God, sent upon them in judgement, as if God were satisfying himself upon them, and powring out some *wrath* to appease this *justice* for such sins.

7. They mistake the *Gospel* in the doctrine of it; and every *Scripture* that threatens for sin, they interpret to belong to *them*, because they have committed that *sin*.

In a word, these are the *fears* summed up:

1.. They *are*, and they *are not* perswaded their sins are pardoned.

2. They are perswaded some sinnes are pardoned, but not some others which they have most *sinned* in.

3. They fear still God doth not intend them such grace as he profers and speaks, and suspect the *Gospel*.

4. They think if God do pardon them, yet they may provoke him againe soon after.

5. They suppose they cannot sin as they do, and not be accountable; and they cannot but be sinners in *Gods* sight as well as their own.

6. They think *afflictions* are sent upon them for their *sins*, and they cannot consider God in them but as angry, and so help the *afflictions* to *afflict* them.

7. They interpret every *curse* in the *Law* and *New Testament* for *sin*, their own if it be against their *sin*.



## XLVII.

### The remedies to each fear.

**F**IRST, We are commanded to beleeve forgiveness of sinns in Jesus Christ throughly, and not in part; Through his Name whosoever beleeves in him, shall receive remission of sins. Act. 10. 43.

2. We are to consider that one sin cannot be forgiven, but all is forgiven: Jesus Christ hath done away all sins, For this man, after he had offered one sacrifice for sins for ever, sate downe on the right hand of God. Heb. 10. 12.

3. We are to beleeve God in the plainnesse and simplicity he speaks in, in Gospel-promises, and words of grace even to our souls, as if he spoke out to us by name from Heaven. He that beleeveth not God, hath made him a lyar, because he beleveth not the record that God gave of his Son. 1 Joh. 5. 10.

4. We must know, God is not as man, that he should be angry, and pleased, as we carry our selves: I will be mercifull to their unrighteousnesse, and their sins and iniquities

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*will I remember no more. Heb. 8. 12. I will be to them a God, and they shall be to me a people, v. 10.*

5. We must remember our sins are no more ours, but *Christs*, and *his righteousness is ours*: God reckons and accounts us as *one* now: so though we sin, yet every sin was accounted for in him; and now, *there is no condemnation to them that are in Iesus Christ*, Rom. 8. 1.

6. And for *afflictions*, though they come in with *sin*, and for *sin*, and are the *wages* of *sin*; yet to the righteous and believers, they are no *judgements* for *sin*, for every thing of *justice* against *sin* was spent upon *Christ*: so as to us they are onely trials: *Count it all joy when ye fall into divers temptations* James 1. 2.

They are *chastnings* of *love* to prevent *sin*, *As many as I love I rebuke and chasten*, Revel. 3. 19.

They are in a word, a divers way or dispensation of *love* and *grace*, *love* working by that which is evil in it self: *We know that all things work together for good to them that love God*, Rom. 8. 28.

7. We are to consider that though the Scriptures do often set forth the *righteousness*

nesse of God against sin, and his justice against sin yet that *unrighteousnes* being satisfied by *Iesus Christ*, it hath no power against those that are in Christ, no more then the pursuer had to do with the murderer in the City of Refuge: For *sin shall not have dominion over you*, Rom. 6. 14. *Ye are not under the Law, but under Grace.*

## XLVIII.

### *Legall Conversion.*

There is much mistake in the businesse of *convesion* or *regeneration*. For while it is lookt upon meerly as a change in affection or conversation, there is much deceitfulness, there are means which can work that, & yet that shall be no spirituall work neither; the pressing things legall, and as meer commands from the *Word*, may; there is something of the *Law* in the heart beforehand and by *nature* to side with the Commandements in the *Word*, & so to work something *within* as well as *without*; and so there may be an *obedience* or *conformity* of the spirit of man, and yet no *spirituall obedience* nor *conformity*.



2. There are *Gospel-terrors* as well as *legall*, as *Hell* and *Helfire*, and the *worm that never dies*, and *condemnation*, and *Iesus Christ Judge of quick and dead*, &c. All these in the *Word* carry such an *Image* of *Wrath*, as they work *fear* and *passions*, &c. which force on the soul to reform, and yet but to a forme of godlinesse, not to the power.

3. There are certain ends nature propounds to it self for conforming, as *life eternal*, &c. and *reputation*, and *men-pleasing*: there are *exhortations*, *perswasions* of *preachers*, or *friends*, or *acquaintance*; there is *education*, there is examples of *judgement* upon *sinners*, *godly society*, &c. All these carry in them a power to *make men do something*, and but *something* in the way of religion.

All these being of an operative and working nature, may bring forth a thing like *conversion*; which indeed is but a restraint at best, or a more purely naturall condition; *Nature* is of it self excellent, and if not *originally corrupted*, more excellent. We see how *temperate*, *meek*, *iust*, *wise*, *liberal*, *mercifull* many have been; and amongst *Papists*, how *self-denying*, *contemplative*, *divinely practicall*, and *morally excellling*; and amongst

mongst *Formalists in Religion*, how severe, strict, professing and practising in Religious duties. So as the way for pure conversion, and to be spiritually renewed, is by *Jesus Christ: He that hath the Son hath life: Faith, and not works, quicken us.*

## XLIX.

*When the spirit of adoption works not freely.*

**W**hen they put something of satisfaction towards God, upon any thing they do, upon any performance, or obedience, as if God were prevailed with by any thing of their own.

When they take in Christ for a *Mediator* but *by the way*, not resting wholly on him, and in him, but as it were to make up all sure with God, they look rather on the by upon *his intercession*.

When they are in bondage to some outward *circumstances* of worship, as time, or place or persons that they cannot pray but at such *hours*, or in such *place*, &c.

When they do things meerly as commanded from

from the *power* of an *outward commandment* or *precept* in the *VWord*, that brings forth but a *legal*, or at best but a *next obedience*, and *service* of something a *finer hypocrisie*.

VWhen they do because of some *Vow*, or *covenant* they have made. &c. it is more properly the *service* of the *old Testament*, and *part* of their *bondage*; for wanting the *power* and *fulnesse* of the *Spirit* of *adoption* to work thē to *obedience* freely from *within*, they were under the *power* of *outward principles* to put them on from *without*.

VWhen they come to God in any act of *worship*, as *prayer*, &c. as to a *Creator* rather than a *Father*; and as a *God* rather than a *God in Christ*, they put themselves under such an *infinite glory*, *purity*, and *justice*, as they can neither have *accesse* with *faith* nor *boldnesse*.

VWhen they take any *outward thing* to move them, rather than apply to *Christ* for *strength*, *life*, and *spirit*; for the more any *motion* or *obedience* is caused from *things without*, the more *forced* and *unnaturall* is all such *obedience*, and the lesse from a *spirituall power within*.

VWhen they measure their *forgivenessse* by their



their sin and sanctification, and can believe no more than they have *peace* for; and that *peace* upon something of their own performed, and not from *believing* on him who hath performed all. *God hath not given us the spirit of fear, but of power, of love, and of a sound minde,* 2 Tim. 1. 8. or of a *minde* not corrupted with any of these.

## L.

*Opinions which make men  
legal.*

There are certaine principles by which some are religious, which carry them off much from the *Gospel-way of obedience.*

1. Men *naturally* think it impossible that they should be accepted of God, & *justified*, and do nothing themselves *for it*, and *in it*: Hereupon *flesh* and *blood* can hardly be brought off to believe *forgivenesse* of sins, nakedly and freely for nothing in themselves.

But to take away this, consider that *forgivenesse* of sins is of a meer *grace* & *mercy*,  
and

and gift. *By grace ye are saved, it is the gift of God, Ephes. 2. 8. & through Iesus Christ, through the redemption of his blood. Rom. 3. 24.* As a Prince raises up a Beggar, and Pharaohs Daughter brought up Moses, so are we raised up freely. and in mercy.

2. Men think that whatsoever they perform in obedience to God that God cannot but approve it because they themselves approve it for good; hereupon men come to look on *themselves* as doing something for life and salvation.

2. But to take off men from any such self-love and opinion in the work of salvation; consider there is sin in every thing they do. *1 Iohn 1. 8. If we say we have no sin, We deceive our selves: And there is none righteous, no, not one, Rom. 3. 10.* Neither doth God judge as man judgeth. God seeth not as man seeth, man looketh on the outward appearance, but God beholdeth the heart, *1 Sam 16. 7. God hath ballances to weigh thy actions; and to be laid in the ballance, they are altogether lighter then vanity, Psal 62. 9.*

3. Men naturally think it impossible to be damned for good works & serving God in a mans own fashion, and surely none are condemned simply for good, but as that good  
is

is evill in some kind or degree : and here-upon men raise up hopes and comforts to themselves from such a course of life as they live in with God. Thus from something they *fansie good* in their own way , and from something they *fansie* in God of *mercy* and *forgivenesse* to *sinners*, upon this they venture themselves.

But to take away this , consider though God be mercifull, yet he is only mercifull of his *own fashion*, not of ours , not in the way we may corruptly think him : *Thou thoughtest that I was altogether such an one as thy self*, Psal 50. 21. Gods *love* and *grace* have *wayes* and *fashions* of their own they move in and if we be not in their way, we shall not receive of his *fulnesse* : The *Jews* were very zealous after God , yet not in Gods fashion, but went *about to establish their own righteousness*. The *Papist* is a follower after God, and the legall, formall, poor ignorant *Protestant* runs in a course of *obedience* and *serving* God ; yet it is not in Gods *way* of *righteousnesse*, and so they misse of salvation, for not seeking it purely in *Christ* their *righteousnesse*.



## L I.

*Iesus Christ offered to sinners as sinners.*

**T**He Apostle hath a pretious doctrine, and it is this, *This is a faithfull saying, and worthy of all acceptation, That Iesus Christ came into the world to save sinners of which I am chief, 1 Tim. 1. 15.* As if he should say, doth any of your hearts tell ye you are *sinners*? Let not that be any ground at all to keep you from Christ, let not any despair because of that; I my self was thus and thus a *blasphemer* a *persecutor*; nay, as if that were not enough, I was the *chief of sinners*, or the sinner in chief, the *grand* and *supream* sinner, as if there could not well have been a *greater*; and I (sayes he) *obtain-ed mercy*. So, as here the Spirit hath laid in *answers* to the objecting or doubting soul.

If the soul should object, If I were not such a sinner as I am, I could *believe*: the Spirit answers. *Iesus Christ came into the world to save sinners*: As if he should say, to save even *just such* as thou art.

If

If the soul should object further; but there is not such a sinner as I am, the Spirit answers, yea: But here is one greater than thou; here is the chief of all sinners, the Prince of sinners obtaining mercy, of which I am the chief.

So as none can be such a sinner to whom Christ, and the blood of Christ may not be tendered and offered, and that upon these grounds.

1. From the order of Gods decree, he loved us, and gave Christ for us when we were sinners; God commendeth his love towards us, in that while we were yet sinners, Christ died for us, Rom. 5. 8. God so loved the world, that he gave his only begotten Son, John 3.

2. The offering the Gospel & Jesus Christ to a sinner as a sinner, is but the bringing out this glorious love of God in time and dispensation; it is but the offering that love which God loved them with from everlasting: Neither is it any more to offer Christ to a sinner, then to manifest God in his first love; when he gave Christ for sinners in his own decree.

3. It exalteth grace more, and sheweth as a gift indeed, what can be more of grace; then

then that *Jesus Christ* should receive a *sinner*, one who hath no *money* nor *price*, no *works* nor *righteousnesse* to bring for him.

4. It is the right lifting up *Jesus Christ* as *Moses* lift up the *Serpent* in the *Wildernesse*; nor for the *healed* to look upon, but the *stung* and *wounded*.

5. It leaves men without all *excuse*, and brings the greater *condemnation*; for when *Christ* is brought *home* to the very *soul*, and the *blood* offered at every ones *door* for receiving, then there can be no objecting; Lord, had I been thus and thus fit and prepared, then I should have received thee, but I was a *foul sinner* at that very time, so and so *guilty*. O, will the Lord answer, I come therefore to pardon thee, & to wash thee in my *blood*, because thou wert of *foul*, and that is no *excuse*.

6. It is most agreeable to the *Gospel-way* of dispensation, & *Christs* own *preaching*, *The whole need not a Physician, but they that are sick*: I came not to call the *righteous*, but *sinners* to *repentance*.

7. All that ever received *Christ* in the *Gospel*, received him in a *sinfull* condition; the many believing *Jews* in the *sin* of *crucifying Christ*; all the Churches of *Corinth*,

*Ephesus*



*Ephesians, and Colosse, Such were some of you, but ye are washed, &c. And ye were sometimes darknesse, but are now light in the Lord, Ephes 5. Ye who were dead in trespasses and sins; and were enemies in your mindes by wicked works, yet now hath he quickned, Coloss. 1.*

So as to offer *Jesus Christ* to sinners, as sinners, is but

1. To offer him in *time*, as God gave him before *all time*; God gave him to us because we were sinners, and now he is but offered as he was given.

2. There is more of *grace* in it to offer him to a *sinner* as a *sinner*, that where *sinne* hath *abounded*, *grace* may *abound much more*.

3. There is a clearer *lifting up Christ* as *Moses*, for the *wounded* to look on as well as the *whole*.

4. Men are left without *excuse*, because when he is held out to *sinners* as *sinner*, all are in a *condition* for him; *sin* and a *Saviour* are most suitable.

5. It is as *Christ* himselfe did, who both *calls sinners*, and *converses* with *sinners*; with *Mary Magdalen* an harlot, and with the *Publicans*, and with the *woman of Samaria*,

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*Samarita*, who lived in uncleanness when the pure *Messiah* preached himself to her.

6. It is as all that ever received him, both in *Jerusalem*, *Corinth*, *Ephesus*, &c. who had they not been *foul*, had never been *washed*; had they not been *darkness*, had never been *light* in the Lord.

But you will tell me of *conditions* in the *Gospel*, of *faith*, and *repentance*, &c. and certain legall preparations before *Christ* should be offered and brought to the soul.

Yea, but that ye may not be puzzled as many are,

In the *Gospel* way or dispensation, *faith* and *repentance* is to be preached, but *Jesus Christ* still with it. *Believe in the Lord Jesus Christ*. And you are not to consider repentance from believing, nor believing from repentance, nor either from *Jesus Christ*, nor *Jesus Christ* without them; and yet neither of them as bringing in *Christ* to the soul, but *Christ* bringing in them, and working them more and more in the soul, and that upon these grounds.

1. *Christ* is not ours by any act of our own but Gods, God imputing and accounting: To make *Christ* ours is an *Almighty Work*, & not the work of any thing created: So

So as *Christ* is ours *without faith*, by a power more glorious and infinite; but we cannot here *know* him to be ours but by *believing*; nor partake of him as ours but by *believing*.

2. If *faith* should give us our *interest* in *Christ*, then as our *faith* increases, our *interest* should increase, and we should be more and more *justified* and *forgiven*, which none allow, calling these other acts of *faith*, *faith of assurance*, and *acts of manifestation*; and if *faith* be thus in its other degrees of *working*, why not in its first? *It is the evidence of things unseen, Heb. 11.*

3. If *Christ* should be ours by *faith* in this sense, then when *faith* ceases, shall we cease to be *justified*. Shall *faith* begin our *interest* here, and not be able to continue it hereafter?

4. Can a sinner be too foul for a *Saviour*, and too wounded for a *Physician* to heal, and too filthy for a *Fountain* opened to wash?

5. He that offers *Christ*, offers all the *conditions* in him, both of *faith* and *repentance*, *For Christ is exalted to give repentance, &c.* And *faith* is called the *faith* of the Son of God, *Gal. 2.*



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6. It is no more to offer Iesus Christ, then any *grace* of *Christs* or *gift* of *Christs* to a *sinner*; for a *sinner* is as unprepared and unfit for the one as the other, equally in sin and pollution to both.

7. This spirituall work is a new *creation*, and so works of *preparation* are not so proper in that: *We are* (saith the Apostle) *his workmanship created in Christ Iesus*, Ephes. 2.10.

And now why shall any servant of *Christ* refuse to give out that *blood* of his Masters which runs so freely to sinners? And any sinner refuse to receive it, because their *vessels* are not clean enough for it, when it is such a *blood* as makes the *vessels* clean for it self?

### LII.

*The simplicity of the Gospel-  
Salvation, easie and  
plain.*

**I***esus Christ, and forgivenesse of sins in his  
Name, and redemption through his blood,  
is the first and onely thing held forth in the  
Gospel*

Gospel to sinners; the other *Mysterie* of righteousness, is revealed to *believers*; forgiveness of sins is first taught, that they may *believe*; and the other glorious *Mysteries* are taught, that they may know what they do *believe*: they are first to see Gods love, and afterwards his *glory*: *Iesus Christ crucified* is the best story for *sinners*; and *Iesus Christ exalted*, for *Saints*; and therefore it is that in all the Apostles Sermons, the story of *blood and redemption*, was first preached; and when they did believe that, then they wrote *Epistles and Revelations* of greater things unto them, so as they spake of Christ onely to make them believe, and wrote to them of him when they did believe.

*Salvation* is not made any puzzeling work in the *gospel*; it is *plainly, easily, and simply* revealed; *Iesus Christ* was crucified for *sinners*; this is *salvation*, we need go no further; the *work of salvation* is past, and finished, *sins* are *blotted out*, *sinners* are *justified* by him that *rose for justification*. And now if you ask me what you must do to be *saved*, I answer, *Believe in the Lord Iesus Christ, and thou shalt be saved*. All that is to be done in the *work of salvation*, is to believe there is such a *work*, and that  
Christ

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*Christ died for thee, amongst all those other sinners he died for.*

To *believe* now, is the onely *work* of the *gospel*; *This is the work that ye believe on him whom he hath sent, Iohn 6.29. This is the Cōmandement, that ye believe on his Son Iesus Christ, 1. Iohn 3.23.* That is, that ye be perswaded of such a thing, that Christ was crucified for sins, and for your sins, and we are called on to *believe*, because they only that can *believe* are justified, *By him all that believe are justified, Acts 13.39.*

So as *salvation* is not a businesse of our *working* and *doing*, it was done by Christ, with the *Father*; *sin*, and *Satan*, and *Hell*, were all triumphed over by Christ himself openly for us; and all our *work* is no *work* of *salvation*, but in *salvation*; in the *salvation* we have by Christ, we *receive* all, not *doing* any thing that we may *receive* more; but *doing* because we *receive* so much, and because we are *saved*: therefore we *work* not that we may be *saved*, and yet we are to *work* as much as if we were to be *saved* by what we do; because we should *do* as much for what is *done* already for us and to our *hands*, as if we were to *receive* it for what we did our selves.

This



This is thort work, *Believe* and be *sa-*  
*ved*; and yet this is the onely *Gospel-work*  
and *way*. Christ tels ye in few words, and  
his Apostle in as few; *As Moses lift up*  
*the Serpent in the Wildernesse, so must the*  
*Son of man be lift up, That whosoever be-*  
*lieves on him should have life, Joh. 6. Paul*  
*tels you, Say not in thy heart, Who shall*  
*ascend unto Heaven? That is to bring Christ*  
*from above. Or who shall descend into the*  
*deep? That is to bring Christ from the dead.*  
*But what saith it? The word is nigh thee,*  
*even in thy mouth, and in thy heart, the Word*  
*of faith which we preach. If thou shalt cor-*  
*fesse with thy mouth the Lord Jesus, & shalt*  
*believe in thy heart that God raised him*  
*from the dead, thou shalt be saved, Rom. 10.*  
*6, 7, 8, 9, &c.*

So as here is but looking up on *Iesus*  
*Christ*, and *salvation* is in thy soul and *be-*  
*lieving with thy heart, and thou art saved;*  
thou wert saved by *Christ* before, but now  
in thy self.

There are yet these grounds why *salvati-*  
*on* is so soon done.

1. Because it was done *before* by *Christ*,  
but not *believed on before* by thee till  
now.

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2. Because it is the *Gospel-Way* of dispensation, to assure and passe over *salvation* in *Christ* to any that will believe it.

3. There needs no more on our sides, to work or warrant *salvation* to us, but to be perswaded that *Jesus Christ* died for us, because *Christ* hath suffered, and *God* is satisfied. Now suffering and satisfaction is that great work of *salvation*.

4. Because they, and they only are justified, who can believe: *Righteousnesse* is revealed from faith to faith: and all that believe are justified, *Rom. 1. 17. Acts 13. 39.*

5. That it may be by *grace*, and not of works. Being justified freely by his grace, *Rom. 3. 24.*

### LIII.

*Christ and every part of Christ  
to be studied, and be-  
lieved in.*

There is not any thing of *Jesus Christ*, but it should be matter for a Believers faith to be exercised in, from his divine nature

nature to his *incarnation*, and so to his *exaltation*, that they may be able to comprehend with all *Saints*, the *height*, and *depth*, and *breadth* of the *love of God*; for God was infinitely influencing into every passage of his *birth*, his *growing up*, his *infancy*, his *circumcision*, his *baptism*, his *preaching*, his *praying*, his *temptations*, his *fasting*, his *obedience* to the *whole Law*, his *sufferings*, his *reproaches*, his *poverty*, his *humiliation*, his *bloody sweating*, his *judgement* and *judges*, his *condemnation*, his *crucifying*, his *piercing*, his *nailing*, his *drinking Vineger and Gall*, his *strong cries and tears*, his *crown of thorns*, his *blood flowing out from his feet, hands, and side*, his *giving up the ghost*, his *death*, *buriall*, *resurrection*, *ascension*, *exaltation* and *sitting on the right hand of God*, his *Priesthood*, *Mediation*, *Intercession*, *Dominion*: There is infinite vertue in all these, and the *Gospel* is made up of these; in these are those *unsearchable riches* of *grace*, *love*, and *redemption*. These are to be the *subjects* of every *believers meditation* and he is to seek into the *spirituall extent* of these, and *deepnesse* of these: Out of these he is to draw *strength*, *power*, *love*, *holiness*, *spiritualnesse*, *regeneration*, *mortification*,



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*new obedience, faith, repentance, humiliation, meeknesse, temperance, &c. Christ, and every thing of Christ is to be matter for him and meditation for him. These are those ministeriall and instrumentall meanes of grace and life to sinners; not an historicall or tragicall use of these, but a believing use, a relying, resting, comforting, spirituallizing use: These were all but parcels of the work of redemption, but parts of the whole; and to all these, there is an infinite depth of sin & temptations opposed: And therefore the more we are improving our selves in these things of Christ, the more spirituall and infinitely provided shall we be against the other: It is not enough to look on Jesus Christ in his single person glorified and exalted, but to study every part and parcell, and passage of Jesus Christ: And thus to know nothing but Jesus Christ and him crucified.*

The severall wayes of Free-  
grace, and the generall  
point searched.

**F**ree grace is conveyed to us under severall notions in these times, and I shall in few words gather up the conceptions, intending a larger draught of it hereafter.

*The first way of Free-grace, free without all condition of Grace.*

**T**He first and purest conceive of the Mysterie thus.

That *God the Father* for *manifestation* of his *mercy* and *love*, purposed some to *glory* whom he *loved freely*, and gave his *Son* to be a *way* to them for *life* and *righteousness*, knowing that they should fall under *sin* and *condemnation* in the *first Adam* (where he might justly have left them; as the rest, in their blood and pollution) had it not been

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for that *free-grace* in himself; and therefore that *son* is called the *second Adam* or *quickning spirit*, and this *mysterie of salvation* is *free, infinitely free*; the *Father loving freely*, and giving his *Son*; the *Son loving freely*, and giving *himself freely*; and the *spirit working from them both freely* for the *manifestation* of this *salvation* in the *souls* of his *elect*, and through the *ministry* of a *free Gospel*, even to *sinners as sinners*, and children of wrath in themselves.

*A second way of Free-grace, free only with conditions.*

THE second fort hold, which is called the *Reformed* opinion, and is the more generall:

That God did *freely decree* or *purpose* some to *salvation* in *Christ*, through the *interfering* and *instrumentall assistance* of *faith*, &c. And that none are actually *justified*, nor partakers of this *free salvation* but by *faith*; and the *Gospel* is a *ministry* of *conditions* or *qualifications* for this *salvation*: And this I call a *Decree with graces*.



*A third way of Free-grace, free only  
upon condition.*

THE third sort hold, that *God* did freely purpose some to salvation, and therefore gave *Jesus Christ*, but it was onely to those whom he *foresaw* through the help of a *Gospel-ministry* and other *spiritual sufficiency* would embrace *Jesus* so given, yea given for all, if all would have embraced him. And this I call a respective *Decree* for *graces*.

*A fourth way of Free-grace, free  
meerly in the extent.*

THE fourth sort hold, That *God* purposed some to *glory* and *salvation* in *Jesus Christ*, without respect to any thing but the interferings of *faith*, &c. and gave this *Jesus Christ* to die for *all*, not that *all* should have *salvation* by him, but only the *elect* who are only made to believe; and that the *Gospel-ministry* reveals such a kind of *generall Redemption*; otherwise the

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*Gospel* could not justly be tendred to all, nor any be condemned for not believing, nor unbelieving be any sin.

This last I shall only speak on.

This is in part the *generall point*, and it is answered thus :

Some do it by way of interpreting the *general Scriptures*, as these of *Gods loving the world, &c.* Interpreting the *world* in opposition to *Jews*, & by that understanding the *Gentiles* who were called the *world*. And so of sending *Iesus Christ* to be a propitiation not for *ours*, but the *sins* of the whole world, &c. *Rom. 11, 11, 12.* And so where ever the word *all* is, that *God will have all saved, &c.* they interpret it with restriction to some of all, &c. *Matth. 3. 5.* And so for the *general tenders* of the *Gospel*, they interpret that by way of *dispensation* for the better gathering up the *elect* from all sorts and places. *Matth. 24. 31.* And so for *not believing*, they say men are not damned for *not believing* simply, but from the condemnation they are left under, though their *not believing* may make their condemnation greater.

*Some* answer it by shewing forth the *contradiction* in this of *Christ dying for all, and saving*

*saving some, that it is as much as Christ died for all, and not for all.*

*Some answer, by turning it into immortality for all, but not salvation for all.*

*Some answer, by revealing Gods love, and Jesus Christ as the effect of this love, as it were the instrument and minister of this love; and this love of God going out onely to the elect, for whom Christ is given: This way they conceive takes off general redemption. But we must take heed of making Christ more instrumentall and ministeriall then the Father hath made him, and will stand with the honour of the Son, who is the first born of the elect the head of the body: And we must be spiritually wary in distinguishing too curiously upon Iesus Christ as Son and Mediator, &c. but onely in a Scripture way; for Christ is but one, and salvation is one.*

*Thus far some worthy believers go in opposing the generall point, but we must go a little further in finding out the mystery of the generall point, and meet with it there. Now I humbly conceive the mystery lies only in a rationall way of justice, and Gospel-dispensation, that God wil not mercily and arbitrarily, damn any because he will.*



So as he hath put every one under a *state* of *Redemption*, and *power* of *salvation*; and they are *damned* from their own *will*, not from *Gods*: Thus go the deepest and most notionall of that way.

And the other part of the *mysterie* which is *lowest*, and *most* *argued* for, in these times, and by *most*, is onely, that the *Gospel* cannot *rationally* be tendred but upon some such *generall* ground as *Christ dying* for all.

Thus I have opened, though weakly, the *mystery*; and the opening it may be enough, and the whole building of the *universall* *Grations*, is all upon a *rational* notion strengthned with some *generall* terms in the *Word*: Now let them see whether meer *Reason* is a *Principle* high enough for a *spirituall* *mysterie*. And if bringing *salvation* down upon such a *ground*, be proportionable to so *glorious* a *Work* as that of *Redemption*, besides all the *interferings* it hath with *free-grace*, and *free-justification* and *election* of *grace*, &c.

Now let the *Mysterie* be lookt on in *their* way, which is this, *Christ died* for all, else *the Gospel* cannot be preached to all.

And in the *other* way, wch is this, *Christ* died onely for *his*, and it is offered to all, that

that *his* who are amongst this *all* might believe; and though he died not for *all*, yet none are *excepted*, and yet none *accepted* but they that *believe*, and none *believe* but they to whom *it is given*. And in this way of *salvation* there lies more *mysterie*, which is more sutable to a *divine work*. *Great is the mysterie of godlinesse.*

And this ground, *That none are excepted*, is as *clear*, and spiritually *rational* for the *Gospel to be preached to all*, as this ground, *That he died for all*.

Seeing upon both grounds, *Some onely* are saved, and not *all*, and a *decree* of meer *grace* and of *faith foreseen*, do equally imply an impossibility of *all to be saved*; and therefore why is it so contended for that *all are redeemed*?

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*Some*

Some truths of *Free-grace* sparkling in former Writers, and in some famous approved men of our times, in testimony to what is in this Discourse in part asserted, and in these times, by others  
Assertors of

FREE-GRACE.

*The Law by the preaching of it, cannot reform, but only Faith and Grace.*

Dr. Preston in his Serm. on the new Coven. Comment. in *Galat.* 3.5. which he quotes, pag.347.

**I**F I should onely preach to you the Commandements, &c. I might preach long enough ere you could keep them: Do you receive the Spirit by the preaching of the Law? No, but by preaching promise of pardon and forgiveness.



Page 333.

2. If a man would desire to change his course to be made a new creature, the way is not to consider the Commandements what he ought to do : but my beloved, the way is to get assurance, that thy sins are pardoned, to consider the Covenant of Grace, *Heb.9.14.*

*No preparatory works before  
Christ.*

Master Rogers in his Book of *the right way to be saved, &c.* P. 54.

**D**Ivers mistake, and look for something to ground on in themselves, and so are wofully bewildered, and in great perplexity : It is as if one should not set a young Tree, but let it lie above the ground till they see what it will bear.

*Free-*

*Free-grace hath many enemies.  
We should stand for Free-grace.*

*Dr. Sibbs his book of the excellency  
of the Gospel above the Law, p. 241.*

**D**O ye wonder why the Free-grace of  
God hath found such enemies, &c.  
The heart of man is in a frame of enmity  
against God, and sets it self most against  
that God will be most glorified in. Let us  
vindicate nothing so much as grace.

We must live by grace, and die by grace,  
& stand at the day of judgement by grace;  
not in our own righteousness.

*Faith is no condition of the New Co-  
venant of grace.*

*Mr. Perkins his Commentary on the  
Galathians, p. 157.*

**T**HE Gospel called by *Paul* the promise,  
offers and gives life freely, without the  
condition of any work, and requires no-  
thing

thing but the receiving of that which is offered. It may be objected, that the Gospel promiseth life upon the condition of our Faith. *Answ.* The Gospel hath in it no morall condition of any thing to be done of us: Indeed Faith is mentioned after the form and manner of a condition; but in truth it is the free gift of God as well as life eternall, &c.

Pag. 184.

*We have all in Christ.*

Thou must not receive the Promise immediately of God, but Christ must do it for thee: though thou be unworthy, yet there is dignity sufficient, and worthiness enough in him. If thou say that thou must at the least receive the promise at the hand of Christ; I adde further, That he will not quench the smoaking flax, &c. And our salvation stands in this, not that we know and apprehend him, but that he knows and apprehends us first of all.

*Christ*



*Christ is every thing to us.*

Mr. Calvin in his Book of Institutions, Book 2. chap. 16. P. 167.8.

**W**E must take heed of drawing any part of salvation but from Christ: If we seek salvation, let it be in the Name of Iesus Christ, if the Spirit, or any gifts or graces, let us seek them in his Uction, if strength, let us seek it in his power; if purity in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption in his passion; if forgiveness in his condemnation, or being a curse for us; if satisfaction, in his sacrifice; if cleansing, in his blood; if mortification, in his Sepulchre and death; if newness of life, in his Resurrection; if immortality in the same; if an heavenly inheritance, in his entering into Heaven; if all good things, in his Kingdom and Dominion here: All treasures are in him, and they who are not content onely with him, shall have no rest any where; although too they may look principally at him.

Nor can there be any unbelief, nor doubtings where his fulnesse is thus known.

*God*

*God was never an enemy to his.*

*Calvin quoting Augustin in his book of Institut. Tract. in Evangel. Joh. 110. 2. Chap. 16. P. 106. 1.*

**I**Ncomprehensible and unchangeable is the love of God, not that love which we obtain from reconciliation by the blood of *Christ*, but wherewith he loved us before the foundations of the world : therefore when it is said, *Christ reconciled us*, it is not to be understood as if thē he began to love those whom he hated before, but he reconciled us even to that love wherewith he loved us, *Rom. 5. 8.* therefore in a wonderfull manner he loved us when it is said he hated us.

*That we and those commonly called Antinomians differ little.*

*Mr. Gattaker. Testimony in a late Treatise Gods eye, &c. in Epist. to the Reader. P. 10.*

**T**He matter in controversie between us and these men, is not how far forth sin is removed or established in Believers, or how farre forth it is by Justification aban-

abandoned, or in what sense God is said to see or not see sin, or to take notice of it in believers and justified persons, &c. *As if all these things were granted on both sides.*

Note.

Men of learning you see and judgement, doe not cry out Antinomianisme on Free-grace, or free justification, as others do, &c. But acknowledge a consent in all these, &c.

Why *Luther* is not quoted here.

*L*uther I could quote, but he is now lookt on by some as one that is both over-quoted, and over-writ Free-grace, and bending himself against works, which was the *Popery* and *Antichristianisme* of those times. He raised up *grace*, rather in *opposition* (as some think, to whom I dare not so fully agree) to the *excesse* of works, then to the just *advantage* of *grace*; and yet they can allow him in other things. Thus we can pick and chuse from a *Reformer* what fits to the *standard* of our own *Light* and *Reformation*, and cast the other by: I shall therefore quote some later.

*Concerning*



*Concerning our not resting on sight,  
or our own graces for  
assurance.*

*Mr. Tho. Goodwin in his book Christ  
set forth, in Epist. to the Reader.  
Pag. 1, 2.*

**A**N immoderate recourse unto signes, though barely considered as such, is as unwarrantable, when thereby we are diverted, & taken off from a more constant actual exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousness, &c. And yet the mindes of many are so wholly taken up with their own hearts, that as the *Psalmist* sayes of God, *Christ is scarce in all their thoughts.* But let these consider what a dishonour this must needs be unto Christ, that his train and favourites, our graces, should have a fuller court, and more frequent attendance from our hearts then himself who is the King of glory; and likewise, what a shame also it is for believers themselves, who are his Spouse, to look upon their husband no other-

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otherwise but by reflections, and at second hand, through the intervention and assistance of their own graces, as *mediators* between him and them.

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them, &c.

*We are justified in Christs justification, when he rose. Pag. 202.*

Christ his Resurrection was the originall act of Gods justifying us in Christ, we were virtually justified then in Christ his being justified, as in a common person.

*God remembers not our sins, p. 207.*

As by reason of his *Intercession* God remembers not *old* sins, so likewise he is not provoked by *new*.

*The Law as given by Moses, no Rule to Christians.*

*Mr. Bolton in his Book of the true bounds of Christian freedom. p. 74.*

**O**thers say we are freed from the Law as given by *Moses*, and are onely tied to the obedience of it as given by Christ, &  
as

as Christ renews it, and as it comes out of the hand and from the authority of Christ; and we have it immediately from the hands of Christ. I shall not much dislike this, &c.

*Believers and God are never at enmity,*  
pag. 14.

As none of our sins shall condemn us, so none of our sins shall put us into a state of condemnation more; none of our sins shall ever put us under the curse, under wrath again.

*God doth not punish Believers for sin,* p 14

We are freed from all miseries, afflictions, punishments, which yet are the fruits of sin as they may be conceived to be fruits of wrath or have wrath in them.

*Faith before Justification is no  
Grace.*

Mr. Rogers on the Articles, Art. 13.

Pag. 57.

**V**Orkes done before Justification please not God, before men do please; nothing that they do, can please him; hereby the vanity of them is perceived who think before mans justification, his deeds do please God.

Note.



Note.

What, is faith then to be accounted before justification, according to this principle?

*God is never an enemy to his  
though sinning.*

Mr. Herbert Palmer in his Charact. of  
a Christian in Paradox, &c. p. 10.

**H**E believes the God that hates all sin,  
to be reconciled to himself, though  
sinning continually, and never making, nor  
being able to make him satisfaction.

*we are justified though ungodly. P. 11.*

He beleeves the most just God, &c. To  
have justified himself though a most ungod-  
ly sinner.

*we are not saved by any thing we do. p. 58*

He knowes he shall not be saved by his  
works, and yet doth all the good works he  
can.

*A believer sins not, p. 68.*

He cannot sin, yet he can do nothing  
without sin.

*A believer believes against hope. p. 74.*

He believes like Abraham, in hope against  
hope.

God

*God freely pardons. p. 12.*

He believes himself freely pardoned.

*Believers are pure in Gods sight, p. 13.*

Hee believes himselfe to be pretious in Gods sight.

*Christ promised to sinners as  
sinners.*

Master Tho. Goodwin in his book of  
*Christ set forth. p. 30.*

There are absolute *promises* made to *no conditions*, as when Christ is said to *come to save sinners, &c.* Now in these it is plain, Christ is the *Naked obj<sup>t</sup>* of them, so that if you apply not *him*, you apply *nothing*; for the onely *thing* held forth in them is Christ.

*We are justified in Christs justification, p. 122*

Even so it is in the matter of your justification; it was done virtually in Christ and afterwards when we believe it is actually passed in, and upon our selves.

So by Christs being justified, we are all virtually justified, and in Law, through a secret, yet irrepealable Covenant between  
God

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God and Christ, who onely did then know who were his.

*A Believers Law is Christ, and his Spirit.*

Mr. Perkins in his Comment. on the Gal. p. 128.

They which are true Believers are a free and voluntary people obeying God, as if there were no law to compell them; they have Christ to live in them, the Spirit of life that is in Christ, is in them, and that is their law. It is the property of a childe of God to obey God, and it is the nature and quality of the fire to burn, &c.

Thus in the quoting or citing these Divines concerning some pretious truths of Christ, I have done as Paul said to the Athenians when he would prove a God, As certain also of your own Poets have said. So the truths which are abroad mistaken by many, are truths, as also some of your own Divines have said.

B  L FINIS.



